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# PARAPHRASE

On the BOOKS of

*Job, Psalms, Proverbs, and Ecclesiastes,*

WITH

NOTES Critical, Historical, and Practical,

In FOUR VOLUMES.

VOL. I.

Containing Twenty-nine CHAPTERS of *JOB*.

By LAWRENCE HOLDEN,  
of *Maldon in Essex.*

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# P R E F A C E.

**S**Trengthening as it were their out-works, or exhibiting their external evidences, may give the sacred books additional weight and influence; settle the sceptick or convince the unbeliever: but the greatest advantage seems most likely to accrue, from suffering them to speak for themselves; laying open their invaluable treasure; or displaying their internal characters, genuine spirit, and most sublime sentiments. This perhaps might be done most effectually by the way of version or translation, but can only be attempted agreeably to our present laws, by means of illustrations commentaries paraphrases, &c. And this, respecting some of them which are confessedly replete with religious wisdom, have I sincerely endeavoured in the subsequent sheets. I have indeed avoided, applications of these poetick writings to scripture history, particular persons, or remarkable facts, as a liberty, whatever seeming light might arise from thence, that is not I apprehend allowed to a fair interpreter, where a coincidence of all material circumstances is not apparent.

As to notes where they are fewer, the paraphrase is intended to be so enlarged as to render them less necessary; and where it is most copious, the only view is to convey to every capacity in the most familiar manner the entire meaning.

## P R E F A C E.

As to authors my situation afforded the opportunity of consulting, I truly wish, for the sake of the greater perfection the work might have derived thence, that I had more of their assistance to acknowledge. However, where in the course of the performance I have been obliged, I have been scrupulous to own it; and I hope not without an honourable mention of several whom I do highly esteem: if not in every quotation, which would have been tedious, yet in one place or other. I have only to add, expressions of a most grateful lasting sense of the extreme honour done me, in the many distinguished eminent names upon the following list: and especially solicitous wishes and most ardent prayers, that some useful and beneficial purpose to the glory of God, and the good of mankind, may be answered even from so small a mite thrown into the sacred treasury of scriptural religious knowledge.

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# A PARAPHRASE

WITH

NOTES Critical, Historical, and Practical,

ON THE

Book of *J O B.*

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## CHAP. I. SECT. I.

*The country Job inhabited; and eminence of his virtue and character. His prosperity and opulence. His numerous issue. Their mutual anniversary festivals: and the solemnities of devotion with which they were constantly succeeded. The heavenly intelligences, or holy and blessed spirits assembled. Satan presumed to appear in company with them. The all-discerning Sovereign observed, and interrogated him: in the strongest terms declaring the principal subject of the whole performance, even Job's integrity. Satan insinuated this to be questionable, or ungenerous and self-interested: and had permission to try it. Ver.*  
I—13.

J O B i. 1.  
**T**HERE was a  
man in the  
land  
VOL. I.

J O B i. 1.  
**T**HERE once lived in the SECT. 1.  
eastern land of Uz, or  
B Arabian Job i. 1.

SECT. 1. *Arabian country of the Ausitæ,* land of <sup>a</sup> Uz, whose  
 { a very extraordinary person, name was <sup>b</sup> Job, and  
 Job i. 1. commonly known by the name that  
 of *Job*: and that worthy man  
 did honour, not only to the  
 place:

<sup>a</sup> It having been an ancient custom for places and nations to be denominated after their original founders, restorers, or benefactors; there are three different persons transmitted in the sacred volume, under the title of *Uz*, or *Uts*, from whom several cities or countries seem to have derived their respective names. One *Gen* x. 23. the first born of *Aram*, reckoned the builder of *Damascus*: from whom the adjacent valley had its name. and by the *Arabs* to this day is called *Gaut*, *Gauta*, and *Al-gauta*, differing in letters, but not in pronunciation. Another *ch*. xxxvi. 28. and *Lam*. iv. 21. of the posterity of *Esau*, *Edom*, or the children of *Disban*, from whom the whole, or greatest part of a country in *Arabia Petræa*, on the confines of *Canaan*, had its appellation. The third recorded, *ch*. xxii. 21. most probably was the person from whom both *Job's* country took its name *Uz*, or as the *LXX*, *Ausitis*; *Ptolemy*, *Ausitæ*; and he himself descended: also a people dwelling in *Arabia Deserta*, near *Chaldea*, having *Arabia*, part of which was inhabited by the *Sabeans*, to the South, and *Chaldea* to the East. *Vid. Boob. in Phal* L. 1. C. 26. *Jur. crit. Hist. V. 1. C. 2. Univ. Hist. V. 1. P. 369. and Patr. in Loc.*

<sup>b</sup> As to the fact, which has been questioned, whether such a person as *Job* ever in reality existed; this incomparable performance, the principal part whereof some have ascribed to him, as its probable author, with the honourable mention made of him, *Ezek*. xiv. 14. and *St. James* v. 11. seem abundantly sufficient testimonies; and if, as some suppose, in its present form, it be a dramatic work, or heroic narrative, it does not thence follow but it may be a true history; these having, in ordinary, had their rise from some ancient records, or living characters. To ascertain the exact period, when *Job* lived, may not be so easy. The patriarchal age bids fairest for it. Sometime betwixt *Jacob* and *Moses*. Scarce so late as when the *Israelites* sojourn'd in the wilderness. However, the work itself, I think, must be confessed to have all the genuine marks of a most remote and early antiquity. The metre and cadence seem loose and unconfined; but the sentiments and diction are full of energy and dignity, natural simplicity and the noblest sublimity.



that man was <sup>c</sup> perfect and upright, and one that feared God, and eschewed evil.

place he inhabited, but even to human nature ; for the sanctity of his morals, and the unaffected simplicity, and undeviating, perfect integrity of his principles, and entire conversation. In other words, he was constant in devotion ; irreproachable as to justice ; and industriously avoiding all the dangerous snares of vice and folly ; he ever honestly followed as truth and reason led him.

SECT. I.

Job i. 1.

2. And there were born unto him seven sons, and three daughters.

As to the great end, and most desirable blessing of the conjugal relation, he was remarkably favoured ; and his joyful house increased with the numerous and promising

B 2

issue

<sup>c</sup> The principal subject is *Job's* sincerity or integrity. This the omniscient Being asserts, Satan denies, or strongly suspects ; his visitors largely controvert ; and he himself strenuously maintains ; till, at last, the unerring and impartial Judge himself, interposing, puts an end to the debate, and determines in his favour : after fully convincing him how inadequate, and utterly unable he and all mankind are, to penetrate the mysterious unsearchable ways of heaven ; or unravel, and explain the whole immense scheme of divine Providence. He was neither infallible, nor impeccable, but he was, beyond all question, an honest man : and throughout the interpretation, or exposition, this main point is to be kept in view ; or the consequence will be much perplexity and confusion. What it is to be *perfect* and *upright*, the latter part of the first verse, which is explicatory of the former, clearly and fully instructs us, *viz.* to reverence, imitate, and obey the only living and true God, and to guard against all impiety and immorality.

SECT. 1. issue of seven sons and three daughters.

Job i. 3.

His substance and possessions were, moreover, very considerable, his flocks and herds surprisingly multiplied; and, in proportion, his domestics, herdsmen, shepherds, and husbandmen. So that this prosperous man had few equals in that age; and, in all those parts, rather held the rank of a sovereign prince, or noble lord, than of a private person.

- 4 The several branches of his family appear likewise respectable and distinguished: more especially for a prevailing custom of alternately inviting one another to their different dwellings, and the whole of brothers and sisters in concert meeting, by anniversary entertainments

3. His <sup>d</sup> substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, and a very great household; so that this man was the greatest of all the men of the <sup>e</sup> east.

4. And his sons went and feasted in their houses, every one his day, and sent and called for their three sisters to eat and drink with them.

<sup>d</sup> In those early ages, manufactures, traffick, and commerce, that since have occasioned such extensive correspondencies, and produced such a multitude of riches, with splendid equipages, and magnificent buildings, were not known, or only in their infancy: the wealth of potentates and greatest Lords of the earth, consisting chiefly in corn, fruit and cattle. In this primitive, simple manner, both sacred and profane history represents the heroes of antiquity.

<sup>e</sup> *Arabia* lay due East from *Egypt*; but, as is common to all other countries, it is not improbable the inhabitants of this styled themselves men of the East, only to distinguish them from people of a more Western situation respecting them. See *Med. Wor. Fol. p. 467. and Grot. in Matt. ii. 2.*

tainments to celebrate their re-  
 spective birth-days : after dis-  
 tance of abode had separated  
 them, and to each had been  
 assigned his exclusive portion,  
 or independent settlement.

SECT. I.  
 Job i. 4.

5. And it was so, when the days of their feasting were gone about, that Job<sup>f</sup> sent and<sup>g</sup> sanctified them ; and rose up early in the morning, and offered<sup>h</sup> burnt offerings according to the number of them all : for Job said, it may be that my

Their venerable, good fa-  
 ther, ever tenderly concerned  
 for their morals, and the piety  
 of their conduct, kept an es-  
 pecial eye upon these return-  
 ing seasons ; and in the course  
 of, or early after them, em-  
 braced the first opportunity,  
 to give express orders for their  
 appearance before him, and

B 3

proper

<sup>f</sup> This ancient custom has, perhaps, some affinity to that mentioned by *Homer*, *Apollonius Scholiastes*, *Eustathius*, and others, of *immolating tongues*, at the end of their feasts, in order, as has been supposed, to atone for any thing unguarded in the cheerful guests. *Vid. Apoll. Scholiast. in Argon. L. 1. v. 516. Eustath. in Hom. Odyss. L. 3. p. 131. Athen. L. 1. C. 14. principio.*

<sup>g</sup> The most ancient preparatory rites, purifications, or lustrations, antecedent to sacrifices, were washing the whole body, or at least the hands ; and it was reckoned an aggravated crime to omit this ceremony : they thought a more than ordinary purity and sanctity was required at the celebration of divine solemnities ; and that, previously, they ought to abstain from pleasures, which, at other times, might lawfully be enjoyed. *Vid. Demosthen. Orat. in Neær. Virg. Æneid. L. vi. ver. 229. Porphy. De Victim. Hom. Il. L. vi. v. 206. Timarchid. Libro de coronis.*

<sup>h</sup> *Burnt offerings.* From the mention of these *only*, and from *Job* himself offering them, may not an argument be grounded for the most distant and early antiquity of the age or period he lived in : for are not these the most ancient oblations that we have any account of ? And were not the heads of it, originally, priests to every family ?

SECT. 1.

Job i. 5.

proper preparation, or *purification by washings*, to succeed them with the religious solemnities of *burnt offerings*: seriously reflecting to what errors and frailties even a temporary abated *reverence for an Infinite Being*, or vigilance of virtue might have betrayed them; and how easy the transition is, especially in precipitate and inexperienced youth, enjoying health and plenty, from the utmost extent of just liberty, and height of innocent gaiety, to some *sentiments or expressions bordering on profaneness*, or to some degrees of extravagance and wickedness. In this pious and laudable custom

my sons have sinned, and <sup>i</sup> cursed God in their hearts. Thus did Job continually.

קלל, not ברך, strictly and properly signifying to curse or blaspheme, several of the critics ascribe the use of the latter to an infinite veneration the ancients entertained for the sacred name of an all-perfect Being, to that degree, that they devoutly reckoned they could not, even in a narration, join two such words together, and not be defiled. The supposition is natural: and at the same time it is observable, that words in all languages, according to the manner in which they are expressed, and others they are joined with, not only bear different but contrary senses. Thus קדש denotes *purity, holiness*, and likewise a *fornicator*: קדשה a *prostitute*. The Arabic Chamnun, signifies both *hot* and *cold water*. Altarbo, *joy and sorrow*. Almaula, *master and servant*. Αργος, with the Greeks, *swift and slow*. Altus and profundus, with the Latins, *high and low, above and beneath*. Further, do not both the Greek χαίρειν, and the Hebrew ברך, sometimes denote *intermitting men's regard for, bidding farewell to, or renouncing?* See Poc. Misc. Not. on Maimon. Per. Mos. p. 137.

custom *Job* was both constant, and religiously exact, peculiarly scrupulous. SECT. I.  
Job. i. 5.

6. Now there was a day when the <sup>k</sup> sons of God came to present themselves before the LORD, and Satan came also among them.

Now to resemble great things by small, or the grand celestial administration, and affairs, by earthly policies; there was a day, as are the days of heaven, when the holy and blessed inhabitants of the upper world were assembled, to give attendance before the Supreme Majesty, seated on his throne of glory: and Satan, once of their obedient, happy number, now an adversary and apostate, was presumptuous enough to join the faithful, shining company.

7. And the LORD said unto Satan, whence comest thou? Then Satan answered the LORD, and said, from going to and fro in the earth, and from walking up and down in it<sup>1</sup>.

Early, by the all-discerning Sovereign, was the evil spirit descried, and interrogated; from what quarter of the creation, saith the Lord, dost thou proceed? or in what tract of the universe hast thou last

B 4

been

<sup>k</sup> There appears to have been a very ancient tradition, or general persuasion, that angels, or intelligences of different orders, yet above the human rank of beings, were constituted agents, or ministers of Heaven and Providence. See *Gen.* iii. 24. xviii. 2. xxviii. 12.

<sup>1</sup> The *Chaldee Paraphrase* adds, *to try the works of the children of men*: — not disagreeing with *St. Peter's* account of the same grand deceiver. 1 *Ep.* v. 8. And hence some, instead of *walking up and down*, render וְנִהְיָה לָךְ *injuring, plundering and ravaging*; — but it may be questioned, at least,

**Sz47. 1.** been employed ? To whom  
 { the common enemy answered ;  
**Job i. 7.**

I have lately been most conversant in that earthly world, where embodied spirits dwell upon a temporary probation ; traversing different parts, ranging through various climates, and acquainting myself with their great diversity of circumstances and characters.

8 The unerring and impartial Judge, and friend of virtue and mankind, added. With all thy unwearied, restless travels, stratagems, and, possibly, some dreadful advantages ; hast thou ever attempted to subvert my vigilant and faithful servant *Job* ? It would truly be to no purpose ; his stedfast integrity is proof against thy most premeditated schemes of horrid mischief : there is not, among mankind,

8. And the LORD said unto Satan : hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil ?

least, whether it will bear, or ever has, *alone*, this interpretation ; neither, however true it might be of the grand enemy, was it likely to enter into his own confession, or declaration, at this time, and before this august assembly. Every character, in the whole performance, has its distinguishing marks, is uniform and perfect in its kind, and in every thing proper and peculiar to it admirably supported and preserved. As the great and distinguishing characteristic of *Job* is religious integrity, and he appears on all occasions the *same pious, upright person* ; so is Satan peculiarly marked out as *artful and designing, malignant, envious, insinuating and suspicious* : and never could the subtlest, the most wicked, and most mischievous of beings, be drawn more to the life, than he is in a few lines of this book.

mankind, his superior, scarce SECT. 1.  
 his equal, for an exemplary Job i. 8.  
 and unfeigned piety, for a  
 most generous and unshaken  
 virtue. In short, he chuses  
 or refuses, acts or forbears  
 acting, by no other measures  
 besides those of honour and  
 conscience, the suggestions of  
 reason, and the sincerity of  
 true religion.

9, 10, 11. Then  
 Satan answered the  
 LORD and said, doth  
 Job fear God for  
 nought? Hast thou  
 not made an<sup>m</sup> hedge  
 about him, and a-  
 bout his house, and  
 about all that he  
 hath on every side?  
 Thou hast blessed the  
 work of his hands,  
 and his substance is<sup>n</sup>  
 increased

To whom the malicious and 9, 10, 11.  
 insinuating adversary replied:  
 I am not ignorant of Job's for-  
 tune and character; nor yet  
 how much the one depends  
 upon the other for its support  
 and lustre; and both upon  
 an extraordinary kind Provi-  
 dence. Has he no other motive  
 or prospect except pleasing the  
 Almighty, the native beauty  
 of

<sup>m</sup> שָׁכַח, seems derived from שָׁוָה, signifying a *thorn-bush*,  
 or *thorn-fence*, and figuratively, *barbed irons*. The meaning  
 is, hast thou not on *all sides* surrounded, invironed, that no  
 body can approach to attack him? According to the *Ar-  
 abic*, *Armen* πανοπλίαν induisti? Hast thou not put on him  
 proof armour, or as it were clothed him with a coat of mail?

<sup>n</sup> פָּרַץ. As the former expression referred to Job's being  
 preserved, guarded, kept in, that no one could come at to  
 prejudice him; so this, rendered *increased*, to the numbers  
 that went out from him, and the *wastiness* of his wealth and  
 power, which, continuing the figure of speech, still increased  
 the difficulty, and interposed betwixt, and access to him.

To this the English bard humorously enough alludes.

The

SECT. 1. of virtue, or the noble merit of a conscious integrity? *Job* i. 9, 10, 11. Much otherwise! He is so circumstanced, enclosed, and on all sides hemm'd in, that he cannot well make excursions, or appear in his proper colours: at least not, and enlarge, secure, and enjoy, what is infinitely dearer to him than every thing of religion, *viz.* himself and his substance, his

increased in the hand.  
 ° But put forth <sup>p</sup> thine hand now, and touch  
 ¶ all that he hath, and he will curse thee to thy face.

The *Devil* was piqued such faintship to behold,  
 And long'd to tempt him, like good *Job* of old:  
 But *Satan* now is wiser than of yore,  
 And tempts by making rich, not making poor.

Pope.

° לֹא יוֹדֵעַ. *Verum enim vero*, properly rendred is, — see if he do not: — certainly he will, — or, there is no doubt of it, &c. A kind of asseveration, or form of protesting and swearing.

<sup>p</sup> *Schultens* understands by שָׁלַח, loosen the reins, and reckons it a figure of speech taken from bridles. The sense, probably, here, and in many other places, is exert, stretch forth thy hand in action; or rather, relax its hold, and discharge him from a special protection; as it signifies to turn out cattle, to push away the feet, and to divorce. *Gen.* xlix. 21. *Deut.* xxii. 19. and 29. and *Job* xxx. 12.

¶ *Cocceius*, and after him *Schultens*, render כֹּל, instead of all that he, &c. as in our version, by *quidvis*, signifying any thing; and if both the original and whole turn of the period would admit that interpretation, the sense would be, — touch a single article of his property, — let the least ill fortune attend him, and, as *Peters* interprets, he will return a suitable salutation; i. e. he will instantly renounce or forsake his duty. And the grant or answer: The whole of his property is allowed to be wrested from him; and an extreme ill fortune to persecute him; and yet he will not do it.



his bleating flocks, and lowing SECT. I.  
herds. But suffer him to be Job i. 11.  
distressed, or divested of these,  
and see if both his apprehen-  
sions and actions do not alter  
with his change of circum-  
stances; and whenever Pro-  
vidence seems unkind, and his  
treatment severe, he do not  
*return answerable, quite suit-*  
*able, and entirely contemptuous*  
*salutations, to the very face of*  
*God himself.* I am fully satis-  
fied, if this were to happen,  
he would no longer conceal  
his real principles and latent  
hypocrisy: that his piety is  
no more than to save appear-  
ances, and all his boasted vir-  
tue only an empty name.

12. And the LORD  
said unto Satan, be-  
hold, all that he hath  
is in thy power, only  
upon himself put not  
forth thine hand. So  
Satan <sup>r</sup> went forth  
from the presence of  
the LORD.

To whom the great Heart- 12  
searcher rejoins: in those very  
desirable instances of earthly  
happiness, suggested to be  
highest in *Job's* estimate; in-  
deed, the only ground and  
reason of whatever piety and  
righteousness he makes pre-  
tences

<sup>r</sup> נָסָה. The natural signification whereof is, as rendred  
in our version, viz. *going forth, or departing*: it is expressed of  
an enemy to an engagement, Gen. xiv. 8. an executioner to per-  
form his office, Isai. xxxvii. 36. likewise to spread the infection  
of sin, Jer. xxiii. 15. and of excrements coming out of the body,  
Exod. xxi. 22. The reader is to judge, which of them may  
be most properly applied to the depraved manners, and vile  
intentions, of this malignant, wily being.

SECT. 1. tences to, I grant, with the  
 security of his person, that  
 Job. i. 12. he be subjected to a trial,  
 and even left in thine own  
 hands to make it. With this  
 licence, and no question de-  
 termined upon a most rigor-  
 ous procedure, the infernal  
 being instantly withdrew him-  
 self.

## S E C T. II.

*Various calamitous incidents, and scenes of adversity exercise Job's fortitude and patience. Prosperity had not dissolved or enervated his unshaken, firm mind : he nobly stands the test of the contrary, in the loss of his cattle, and even all his children, at one heavy stroke : and under such a series of unexpected and sudden, complicated, and dreadful disasters, preserves and maintains one uniform character of piety and integrity. Ver. 13, to the end.*

J O B i. 13.

SECT. 2. **T**O heighten the following  
 scenes, nothing had pre-  
 Job i. 13. ceded to give the least alarm  
 of them : they all happened  
 at one time, when the season  
 seemed calm and serene, and  
 the family's repose unmole-  
 sted : and all in one day, and  
 that devoted to mirth and  
 pleasure ; when the whole  
 young

J O B i. 13.

**A**ND there was  
 a day, when his  
 sons and his daugh-  
 ters were eating, and  
 drinking wine, in  
 their eldest brother's  
 house :

young assembly of *Job's* sons SECT. 2.  
and daughters, as usual in the Job i. 13.  
rotation of their annual feasts,  
were met for mutual enter-  
tainment at the house of their  
eldest brother : then it was  
the storm begun, and so tra-  
gically ended.

14, and 15. And  
there came a messen-  
ger unto Job, and  
said, the oxen were  
plowing, and the as-  
ses feeding beside  
them : and the <sup>s</sup> Sa-  
beans fell upon them,  
and took them away,  
yea they have slain  
the servants with the  
edge of the sword,  
and I only am esca-  
ped alone to tell thee.

The first misfortune, one 14, 15  
employed in husbandry brings  
*Job* the following account of ;  
the oxen, says he, being at  
their usual labour, and the as-  
ses hard by grazing ; when,  
with a sudden and overpower-  
ing violence, they were seized  
and carried off as spoil, by  
some *Sabeans* robbers, or *Ara-  
bian* free-booters : who enhan-  
ced their injustice with cruel  
inhumanity, putting the ser-  
vants to the sword : neither  
was it without imminent haz-  
ard of a share in this sad  
disaster, that I only remained,  
and alone can inform you of it.

He

\* By *Sabeans* seem meant, not as the *LXX*, *Syriac*, and *Ara-  
bic* interpreters understand, and, according to the *Ethiopic*  
sense of the word in its version of other parts of scripture,  
*viz.* a number of men of whatever nation, but strictly and  
properly *Sabeans*, the descendants of *Sheba*, the grandson of  
*Abraham* by *Keturah*. As by *Chaldeans*, at the 17th verse,  
those of *Chesed*, the son of *Nabor* by *Milcha* : both which  
dwelt in *Arabia Deserta*, frequently making excursions for  
provision, being notorious for living upon booty and plun-  
der. See *Gen.* xxv. 3. *Spanhem. Hist. Job.* *Plin.* vi. 26. *Strab.*  
779. and 767. *Diod. Sic.* xi. 32. *Ptol.* v. 20.

SECT. 2.

Job i. 16.

He had not ended, before another arrives with heavy tidings of astonishing, farther devastation : both the flocks of sheep, says he, and their deplorable keepers, were suddenly and irretrievably destroyed by a terrible storm, attended with lightning and thunder, or a most dismal shower mixed with liquid devouring fire : and it is by a strange hand of Providence that I myself the only one preserved, can bring the intelligence, and have not perished in the flames.

- 17 As he was relating this, a third interrupted with fresh advices ; three different bands, adds he, of our rapacious neighbours, the *Chaldeans*, as lying in ambush, and at a certain signal issuing forth, have made one joint irruption and forcible spoil of the camels : not suffering an individual, who had the charge of them, beside

16. While he was yet speaking, there came also another, and said, the <sup>t</sup> fire of God is fallen from heaven, and hath burnt up the sheep, and the servants, and consumed them, and I only am escaped alone to tell thee.

17. While he was yet speaking, there came also another, and said, the *Chaldeans* made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword, and I only am escaped alone to tell thee.

<sup>t</sup> *Fire of God*, &c. In the *Hebrew* two *substantives* are well known to be commonly used instead of an *adjective* and a *substantive*. And the word *God* is frequently to be understood as *emphatic*, *heightening* or *magnifying*. Thus *mountains of God*, denote *very high* mountains, — *cedars of God*, *goodly ones* : — *fire of God* then signifies, a *mighty and terrible, fatal and irresistible one*.

beside my own self, to escape SECT. 2.  
 a bloody slaughter, and alone Job i. 17.  
 bring the news.

18, and 19. While he was yet speaking, there came also another, and said, thy sons and thy daughters were eating and drinking wine in their eldest brother's house. And behold, there came a great wind from the " wilderness, and smote the four corners of the " house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.

A message, the most afflictive 18, 19. and melancholy, was but just behind, soon reached his ears, and rended his very heart; which the bearer thus relates; all your children were assembled, chearful guests, at their eldest brother's house, when a violent sudden tempest, or furious overwhelming hurricane, driving from the desert, beat down the fabrick upon them, and buried the whole company in its ruins; neither the master, nor a single servant present, except

" *Heath* observes concerning *Job's* situation, that it was apparently on the northerly side of the *Arabian* desert, for the stormy winds in those countries blow from the southerly quarters. See *Heath, Not. on the text.*

" It may not be foreign to the purpose to remark, that the houses, in ancient times, were tents, tabernacles, pavilions, or portable lodges, under which to shelter in the open field, from the inclemencies of the weather. Some, as the *Jewish* tabernacle, formed of boards; others differently — but it is in such kind of houses that those wandering people, the *Tartars* and *Arabs*, have always been used to lodge. And as to tempests, especially violent ones, and perfect hurricanes, it may be difficult to say in what precise manner they attack, or from what direct point of the compass they blow. Hence, in a most furious one, the Latin poet represents, three different winds as employed and united.

*Una eurusque notusque ruunt, creberque procellis  
 Africus.*

*Virg.*

SECT. 2. except myself alone, will ever  
 hereafter speak of what has  
 happened.

Job i. 18,

19.

20, 21.

Under these accumulated circumstances of domestick grievous adversity, *Job* appeared endowed with all the natural passions, but armed with religious virtue to command them: and together with other tokens expressive of a manly sorrow, and a pious resignation; uttered the following ever memorable sentence. It was in the helpless, unprovided, and defenceless condition, common to all men, that I lately begun to exist in this earthly world; and I am certain, it is irreversibly determined, that in the same native poverty and nakedness, e'er long, I shall cease to do it: to  
 what

20, and 21. Then *Job* arose, and rent his mantle, and \* shaved his head, and fell down upon the ground, and worshipped, and said, naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD.

\* The custom of *shaving the head*, or *cutting off the hair*, as a token of heavy sorrow, and the deepest mourning, seems alluded to, *Jer.* vii. 29. *Isai.* xv. 2. likewise by *Homer*, *Odyss.* iv. 197.

————— The rites of woe  
 Are all alas! the living can bestow  
 O'er the congenial dust, enjoined to shear  
 The graceful curl, and drop the tender tear.

*Pope.*

† the LXX add, *even as it seemeth good to the Lord, so it is come to pass.*

what purpose then should I SECT. 2.  
 inconsoleably grieve, or sink Job i. 20,  
 under the loss even of the 21.  
 most valuable important blessings of so transient and short  
 a life? Originally I but received them, and so long as  
 the great and good God, in his infinite bounty continued,  
 I thankfully enjoyed them: he is now pleased to recall,  
 and, surely, my business is, patiently to resign his own to  
 him: I truly do acknowledge his rightful claim, revere his  
 most just judgments, and adore his supreme authority,  
 and boundless perfection.

22. In all this Job  
 sinned not, nor <sup>2</sup>  
 charged

In all this behaviour of 22  
*Job*, there is nothing out of  
 character,

<sup>2</sup> In a literal interpretation it is, *he offered no insult, expressed nothing indecent, nor attributed to the almighty Being, any thing unworthy, absurd, or extravagant*; that is, he acted in character, as a man of the strictest piety and integrity; and in no sense *curst God*, &c. as the enemy had vilely suggested he would do.

The following pathetic, sensible lines of *Anti-Lucretius* seem not impertinent to the occasion.

Should that bloom of youth thou now enjoyst,  
 Thy vigorous health, the sweet serenity  
 Of tranquil life, and blessings that suffice  
 Thy not o'er weaning heart; should these fair gifts  
 Instant be snatch'd, at fickle fortune's will;  
 [For, like the short-liv'd flower, their beauty fades]  
 Should dread diseases, wasteful war, or fire,  
 Sudden surprize thee in the flow of joy,  
 VOL. I. C Unpractis'd

SECT. 2. character, or inconsistent with charged God foolishly.  
 the justest notions of an undissembled piety, and steady virtue : no unworthy sentiments of a most righteous God betrayed — no haughty insult, criminal diffidence, or peevish, fretful impatience : nothing at all answering to what Satan, from pure malignity, had suggested.

Unpractis'd to endure ; or tyrant fell  
 Load thee with chains ; in dungeon deep immur'd ;  
 Or should thy bosom-friend his trust betray ;  
 Thy dearest wife be torn from thy embrace ;  
 Untimely death thy children all at once  
 Sweep off ; thy spotless fame black envy blast,  
 And calumny, sworn foe to innocence ;  
 How wouldst thou then behave ? —  
 — Whom pure religion's sacred aid  
 Firmly sustains, morality's best guide,  
 That passes now time's rapid stream along,  
 They as the past regard ; and, as a dream  
 Of yesterday, with equal eye survey  
 Each various scene of life ; its smiles or frowns,  
 Nought vain or transient has the power to move  
 Their steady minds ; nor adverse fortune break  
 Whom warm prosperity could never bend.  
 Tho' on the general sea that rolls mankind  
 Toss'd rudely, and by partial tempest driven,  
 Stemming undaunted the tumultuous waves,  
 In the mid ocean they enjoy the port,  
 Thro' the glad prescience of a happier life.



## CHAP. II. SECT. III.

*The heavenly inhabitants again convened. The grand apostate present. The interrogatories repeated, touching Satan's situation lately, and Job's integrity. This last, moreover, declared as having been conspicuously manifested under his past undeserved, but very afflictive trial. Farther insinuations of Satan, respecting the ground of Job's submission, and so easy resignation of temporal possessions, and an earthly offspring. They were not his person : that was secure : and that was his great concern. A grant to exercise him therein, to the utmost that diseases, not incurable and mortal, could do. His wife's rash advice. His mild remonstrance. His friends visit of condolence. Ver. 1. to the end.*

JOB II. 1.

**A** GAIN there was a day, when the <sup>a</sup> sons of God came to present

JOB II. 1.

**T** HERE was another SECT. 3. appointed, important Job ii. 1. season, when the blessed and faithful

<sup>a</sup> The *Chaldee Paraphrast* styles these, troops of angels. *Schmidius* supposes them to be Job's guard, or ministering spirits : such as some of the ancients, and particularly *Socrates*, seem to have believed, were appointed to every man, as genius's, keepers, or constant inspectors and attendants, during the course of his life on earth. The learned and ingenious *Peters* observes on these representations, that they are not so much a poetical dress and embellishment ; as a prophetic style, and (may I not add, *eastern usual*) way of representing things to the mind in the strongest images, authorised by God himself in holy scripture ; and the usual form or style wherein his prophets were commanded to deliver the most sacred and certain truths. As kings trans-

SECT. 3. faithful ministers of heaven  
 and Providence, in full assembly, attended, to pay their  
 addresses, and know the supreme pleasure of the high and  
 mighty one, who inhabiteth eternity : and the common enemy was enough daring and  
 impudent, to intrude himself amongst the august court, into the glorious presence.

Job ii. 1.

- 2 Heaven and earth's great Lord and Guardian, the instant he appeared, observed, and thus demanded of him : from what quarter proceedest thou ? or in what district, and to what purpose hast thou lately employed thy perverted, and subtle, wicked abilities and arts ? To whom the destroyer answers : my last station, or rather, unsettled, wandering motion, has been upon earth : various districts whereof

sent themselves before the LORD. And Satan came also among them to present himself before the LORD.

2. And the LORD said unto Satan, from whence comest thou ? And Satan answered the LORD, and said, from going to and fro in the earth, and from walking up and down in it.

act their most important affairs in a solemn council or assembly : so God is pleased to represent himself as having his council, and as passing the decrees of his Providence, in an assembly of his holy angels. 2 Kings vi. 15, 16, 17. Ezek. i. 1. Jer. xxiii. 18. Vid. Michael. Com. in Loc. See Pet. Crit. Diff. 4to. p. 114, and 119. There is no doubt to be made, the idioms used, and common forms of expression are necessary to cloath ideas in, to be understood ; and the people, of that time and place, knew full well what was meant by many striking images, allusions, and figurative expressions, wherein there may be some difficulty to us, who live in a different country, and at a greater distance of time.

whereof I have made short visits to, being sometimes with the inhabitants of one region or climate, sometimes with those of another.

SECT. 3.

Job ii. 2.

3. And the LORD said unto Satan: hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? And still he <sup>b</sup> holdeth fast his integrity, although thou <sup>c</sup> movest

He who esteems his own moral attributes, as his most glorious perfections; and is peculiarly pleased with the truth and virtue of his intelligent offspring, again vouchsafes thus to make inquisition of this restless busy wanderer. Hast thou ever fixed thy dishonest thoughts, or tried thy  
C 3 infidious

<sup>b</sup> מַחֲזִיק, *holdeth fast*. Schultens takes to be a military term, and literally to signify, that Job had not given up his armour, his shield, or his buckler: was not beaten out of his entrenchment, nor disarmed; i. e. retained his integrity. In its usual acceptation, the word is very emphatical, and denotes a determined resolution, and invincible constancy of mind, that both perseveres, and actually prevails over all opposition, a courage which nothing can storm. Thus it is applied to the matchless and irresistible power of God himself. Prov. xxiii.

11. See likewise, Deut. xxxi. 7. Isai. xxxv. 4. Jer. viii. 5.

<sup>c</sup> הִסִּיתָ. *movedst*, signifies to excite, persuade, seduce; some add, to stir up, instigate to the utmost, or provoke and exasperate, with shouting and clapping of hands, as dogs are to seize and worry the prey. The sense here, as in most other places of scripture, seems to be *possessing, drawing in, or carrying away, with plausible arguments, striking representations, or indirect hints, and artful, sly insinuations*. See 1 Sam. i. 26. 1 Kings xxi. 25. 2 Chron. xxxii. 11. Deut. xiii. 6, 7.

The learned professor Chapplow thinks the emphasis would be stronger, if the last clause was read — *and yet thou movedst, &c.* or the interrogation continued, and the *præterit* altered for the *present* or *future* — *and dost thou, or wilt thou move, &c.* When the obvious sense, or natural connexion, require these liberties of interpretation, they may be taken, but in general ought to be avoided: and the *verb* in this place referring to the *past*, *thou movedst*, seems the proper rendering.

SECT. 3. insidious arts, on my excellent  
 servant *Job*? What is thy opinion of his principles and character? I repeat it, the whole earth exhibits not a brighter, nobler image of his Maker, nor an instance of a more rational, impressive, and inflexible piety and virtue: when with surmises of envy and perfidy, without any charge to lay, or fault to find deserving thereof, thou hast urged me, by uncommon tribulations, to prove and try his sincerity and constancy: what hath this trial availed? or what advantage hast thou gained? Not the least! he remains the same that ever he was — unshaken, inviolate, impregnable.

4, 5. To whom, stung with this rebuke, and fraught with envy and guileful chicanery, the evil one replied. The trial is inadequate, the sufferings are slight, and the proof of *Job*'s integrity is by no means apparent:

edst me against him, to destroy him without cause.

4, and 5. And Satan answered the Lord, and said, <sup>a</sup> skin for skin, yea, all that a man hath, will he give for his life. But put forth thine hand now, and touch

<sup>a</sup> *Skin for skin*, the *Chaldee Paraphrase* interprets, *limb for limb*. *Schultens* understands by it, that being divested of earthly possessions, and even bereaved of children, resembles slight wounds, or bruises and hurts that go no deeper than the skin. The meaning appears to be, *one skin for another*, *one important article*, or *one person in the room of another*: that is, he would not scruple to compound with the loss of his cattle, and even children, to save his own life.

\* touch his bone and his flesh, and he will  
† curse thee to thy face.

apparent : his integrity and courage must be small indeed, to be overcome with losses that, he knows, time may retrieve, or industry supply : the main concern, with all men, is their own dear persons ; and *for their own safety they are glad to compound with the loss of every thing besides :* and let Job, with all his boasted virtue, once feel the mighty hand of heaven, in the torturing anguish of fierce maladies ; and he will *return, even the Almighty, and that to his very face, a suitable salutation :* he will fill the air with heavy complaints, and the loudest exclamations, against the power that inflicts this misery, or the Providence which only suffers it to befall him.

C 4

With

\* The learned *Schultens* very justly supposes, — *touch his bone, &c.* is a similar idiom to that borrowed from the *Arabs*, *adegit cultrum ad os* : expressive of afflicting in a tender article, or vital part ; and reducing to such extremity that life is despaired of. May it not be asked, whether almost all nations have not some such like phrase, as well as his favourite *Arabs* ?

† That part of the paraphrase which is in *italics* is taken from *Peters* ; who, I am very certain, by *returning a suitable salutation to the face*, understands, not what is, strictly and properly speaking, *suitable to say to his face*, or *becoming to express in his presence*, who is *righteous in all his ways* : but what *Satan*, perhaps, should reckon so, or what might be expected from a *miserable creature*, who had renounced all religion, and was grown quite outrageous.

SECT. 3.

Job ii. 6.

With a sovereign defiance, and utter contempt of this malignant, vile suggestion, the great Discerner rejoins : one more bitter experiment may be made ; and in the invaluable article of bodily health thou art permitted, to the utmost, to afflict and distress him : under this restriction, that his life still remain in him, or that it be with no mortal and incurable distemper.

7 Upon obtaining this his wished for grant, the tormentor withdrew ; and with an unheard of cruelty, fell to immediately

6. And the LORD said unto Satan, behold he is in thine hand, but <sup>g</sup> save his life.

7. So went Satan forth from the presence of the LORD : and smote Job with <sup>h</sup> sore boils from the sole

<sup>g</sup> *Save his life.* Did it not seem expedient, even as to this world, that *Job* should survive a series of such extraordinary calamities ? That his character so attacked, and almost eclipsed, should again emerge and shine forth in its native beauty and lustre ? And his integrity and fortitude, so exercised and harrassed, at last triumph ? In general the supposition of another life solves all difficulties of this : but it may be worth attending to, whether there was not something especial and particular in *Job's* case. This was suggested to me by a very learned and worthy friend ; it is ingenious, and may employ the more curious at some of their leisure hours.

<sup>h</sup> *Sore boils, &c.* Various have been the opinions and conjectures respecting this painful and grievous indisposition. Some have reckoned it the *variola*, or *small pox*, said to be first taken notice of by the *Arab* physicians. — Others, the *lues venerea*, supposed to be of *Indian* extraction, and to have made its first appearance in *Europe*, proceeding from some unwholesome diet, amongst the *French* soldiery lying before *Naples*. From a resemblance of symptoms, *Becket* and *Pitcairn* favoured this notion : and probably it occasioned an article to be inserted in a *Missal* printed at *Venice* A. D. 1542. to be used by the recovered from that disease, in honour

sole of his foot unto  
his crown.

immediately executing it: he SECT. 3.  
gave such a taint and infec- Job ii. 7.  
tion, or raised such a com-  
motion and violent inflam-  
mation, in the blood and  
juices of Job's body, as  
quickly overspread the whole  
of it, with fiery eruptions, or  
ulcerous eating sores.

8. And he took  
him a potsherd to i  
scrape himself with-  
al; and he sat down  
among the ashes.

The acute, inexpressible 8  
pain and anguish these cre-  
ated, added to the weight of  
grief he before conflicted with,  
could not but render him ex-  
tremely miserable: the rest-  
less, good man, was truly re-  
duced to the necessity of try-  
ing every expedient for the  
least respite; and one while  
applied ragged shells, or bro-  
ken earthen ware to cleanse  
or ease the part, most vio-  
lently affected: another, sat  
down pensive and mournful  
amidst heaps of rubbish and  
ashes.

9. Then said his  
wife unto him, dost  
thou

At the sad sight of this 9  
spectacle for wretchedness,  
Job's

honour of St. Job, as he is there filed, and as peculiarly  
obliged to his prevailing intercession for their happy deliver-  
ance. The opinion best supported is, that it was the *Lepra*  
*Arabum*, or *Eliphantiasis*, the symptoms whereof are specified  
by *Galen*, *Pontanus*, *Arataeus*, *Cardan*, &c. Very nearly agree-  
ing with the patient man's desperate case, as recorded in the  
sacred book. *Vid. Barthol. De Morb. Bib. p. 33.*

<sup>1</sup> For *scrape*, the *Chaldee* and *Arabic* use a word commonly  
applied to pulling leaves and bark off from trees.

SECT. 3. *Job's* unthinking and impatient wife thus expostulated :  
 Job ii. 9. you may still, if you please, determine to profess an high regard for religion, and to support the character of an undeviated probity ; but if, as the case appears, you are upon the point of perishing, in my opinion it is much more adviseable, openly and frankly to acknowledge — either that you are a disguised and secret, but most certain and enormous sinner, and are justly punished : or, that the strictest piety and virtue are no security ; therefore, no obligation upon you, further to observe them : nor hardly keep any measures at all, with a power that could so easily relieve, and yet suffers you to languish, and be utterly lost, under such an accumulated weight of overwhelming misery.

thou still retain thine integrity ? \* Curse God, and die.

To

\* *Curse God, &c.* In the paraphrase of this last clause the reader will observe two different interpretations. The former is supported by good authorities : and yet, with all proper deference, I am inclined to the latter, as better corresponding with the principal subject. This was *Job's* integrity — now controverted, and abating or giving which up would end the debate ; but if he persisted, as he had done, to adhere to it, she saw no issue, nor could imagine what further proof might be expected ; therefore advises — matters scarce could be worse — at all events to renounce it.



10. But he said unto her, thou speakest as one of the foolish women speaketh :  
<sup>m</sup> What ? Shall we  
<sup>n</sup> receive good at the hand

To whom the patient and humble man very pertinently answered : such uncouth, strange expressions, such passionate, rash reflections, from the

SECT. 3.  
 Job ii. 10.

<sup>l</sup> הנבלות, from נבל — signifying to be destitute of strength, spirit or courage — to be weak, timorous, dastardly — ordinarily the weakest people being the most peevish, rash, and passionate : it is the feminine plural of *Nabal*, which is fully explained, in the mean character, and short history, of the churlish and froward person bearing that name. 1 Sam. xxv. 25.

<sup>m</sup> נס. *Itane, certe, profecto, imo*, properly rendered is, indeed ? in reality ? in verity ? is it so to do ? or, say you so truly ? expressive of an unusual surprize, and an entire disapprobation.

<sup>n</sup> נקבל. *Schultens* understands as *απαρξεν* in the Greek, and as denoting more than barely to receive : to chuse, take hold of, and embrace ; or, accept with pleasure as a gift or present. It is observable that the same word is used both of good and evil : and, however valuable criticism is, I suspect, most men will incline to a meaning consistent with their natural sensations ; and the difference they unavoidably make betwixt pleasure and pain, prosperity and adversity : duty may bid us patiently kiss the rod ; but our contexture must be greatly altered, not to feel the smart. However, an admired writer of our own seems referring to this.

———— Thou hast been  
 As one in suffering all, that suffers nothing :  
 A man who fortune's buffets and rewards  
 Has ta'en with equal thanks,  
 And blessed are they, &c.

Another — to the same purpose.

———— Thou hast seen mount Atlas  
 While storms and tempests thunder on its brows,  
 And oceans break their billows at its feet,  
 It stands unmoved, and glories in its height :  
 Such is that — man ; his towering soul  
 'Midst all the shocks and injuries of fortune,  
 Rises superior, —————

SECT. 3. the unthinking and froward hand of God, and  
 of your sex, would not sur- shall we not receive  
 Job ii. 10. prise one : but from you, who evil ? In all this did  
 have known me in prosperity, not Job sin with his  
 and now under the heaviest lips.  
 load of dire distresses, I confess  
 they do astonish me. Pray !  
 what but short-sighted, and  
 imperfect creatures, are the  
 wisest and best of mankind ?  
 Or, what is the world we so-  
 journ in, but a condition of  
 being subjected to inconstancy,  
 — abounding with changes ?  
 Nevertheless, under the admi-  
 rable direction of a most gra-  
 cious Providence, which dis-  
 tributes at one happy period,  
 with an unsparing hand, dis-  
 tinguished favours ; wherein  
 we are to rejoice : which at  
 another, yet with no unkind  
 views, administers affliction  
 and adversity, for us to ac-  
 quiesce in and improve : nei-  
 ther of them, strictly speaking,  
 being certain proofs of love or  
 hatred — but talents to use,  
 and stations to do honour to,  
 by a virtuous character and a  
 conscious integrity. The ad-  
 ditional shock, *Job* thus brave-  
 ly sustained ; neither, on ac-  
 count of *personal, bodily* suf-  
 ferings, did his reason, inte-  
 grity, and religious principles  
 alter, or fail to support him.

So

11. Now when Job's three friends heard of all the evil that was come upon him, they came every one from his own place; ° Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him, and to comfort him.

So total and precipitate a SECT. 3.  
Job ii. 11.  
downfal and ruin, in a man of Job's fortune and character, could not but be reported far and wide: and three considerable persons of his former acquaintance, named, *Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite*, hearing thereof, agree upon a time, and undertake a journey, to pay him a visit of condolence: and as affectionate, sincere friends, administer all the consolation that they were capable of, or his deplorable circumstances admitted.

12. And when they lifted up their eyes afar off, and knew him

Their arrival in Job's country, and first distant view of his distressed condition, confirmed but too fully the most tragical 12

° *Eliphaz*, the son of *Theman*, the third from *Esau*, See *Gen.* xxxvi. 4. Or *Theman* was the place of his residence: a city east of *Idumea*, within the confines of *Arabia Deserta*. *Lightf. Chron.* p. 25. *Spanheim C.* xiv. S. 5. and *C.* iv. S. 11. and *Michael.* in *Loc.*

*Bildad*, a descendant of *Shuab*, one of the sons of *Abraham* by *Keturah*, and a relation of *Job*: whose country took its name from him, and belongs to *Arabia Deserta*.

*Zophar*, the *Naamathite*, rendered by the *LXX*, Ο Μιναιωτης, which *Spanheim* supposes to be the same with the *Maonim* mentioned 1 *Chron.* iv. 40. 2 *Chron.* xx. 1. being a people who dwelt in *Arabia Deserta*, eastward of the *Ammonites*. *Hist. Job.* C. xiv. p. 460. *Tom.* ii. p. 852. But were not these actually the children of *Ham*, or *Ammon*, i. e. *Ammonites*? And have we any thing certain and determinate upon record with regard to his original?

The learned *Grotius* observes on this part of the world, that it has been remarkable for giving birth to men of eminence, and the most celebrated philosophers.

SECT. 3. tragical accounts, and renewed  
 their sorrows. They beheld  
 Job ii. 12. indeed their worthy friend ;  
 but how dismally altered, and  
 utterly unlike what he once  
 was ! A picture most ghastly,  
 and truly mortifying to hu-  
 man nature ! They acknow-  
 ledged the sad difference, and  
 gave sensible proofs, and all  
 customary tokens how deeply  
 they were concerned for it.

13 If the prospect at some dis-  
 tance greatly affected, the  
 nearer

him not, they <sup>p</sup> lifted  
 up their voice and  
 wept ; and they rent  
 every one his man-  
 tle, and sprinkled  
 dust upon their heads  
 towards heaven.

13. So they <sup>q</sup> sat  
 down with him upon  
 the

<sup>p</sup> In this manner the ancient orientals, and others of the  
 first ages, expressed their afflicted sense of some extraordinary  
 calamity. 2 Sam. i. 12. Job. vii. 6. 1 Sam. iv. 12. Jon. iii. 6.  
 And thus Homer, Il. Σ. 23. Odiss. ω. 320. Virgil, Æn. x. 844.  
 Thus *Laertes* and *Achilles*,

————— And forrowing spread  
 A cloud of ashes on his hoary head.  
 His purple garments and his golden hairs,  
 Those he deforms in dust, and these he tears.

Pope.

<sup>q</sup> Something similar occurs in the mournful silence of the  
 captive brethren by the river *Chebar*, Ezek. iii. 15. And in  
*Æschylus's* representation of *Niobe*, three days successively  
 sitting, covered with a veil, pensive and silent on the tomb  
 of her children. The meaning is, they performed the friendly  
 office of a most cordial condolence, agreeably to the usual  
 forms of that age and country : and in the custom and manner  
 represented here, may we not observe a striking portrait of  
 ancient simplicity ; and being nearer the original of unaffec-  
 ted, genuine nature — former friends meet upon a mournful  
 occasion — the first sight renews it — they only look at each  
 other — they speak not a word — the heart is quite full —  
 the grief too big for utterance. They sit down — the na-  
 tural passions must be left to operate — to spend themselves —  
 and of course subside a little — before calm reason can resume  
 its

the ground seven days, and seven nights, and none spake a word unto him : for they saw that his grief was very great.

nearer approaches quite amazed and confounded them : they remained for some time in a profound silence, and full of consternation : his complete misery was very apparent, and with what an heavy weight it sat upon his mind.

SECT. 3.  
Job ii. 12.

# CHAP. III. SECT. IV.

*Job breaks silence, with reflections, if not natural and unavoidable to extreme distress, yet usual to the ancients, and indeed common to unfortunate and miserable men in all ages and places. He laments his being born ; and throws the utmost neglect and contempt upon the time when it happened. Instead of light, he wishes it devoted to gloomy darkness ; and rather than the customary pomp and mirth, — to solemn, inconsolable sadness and mourning. Ver. 1.—13.*

JOB iii. 1.  
AFTER this  
opened Job  
his

JOB iii. 1.  
JOB, conscious of his own  
sincerity and integrity, and  
yet

SECT. 4.  
Job iii. 1;

its authority, prescribe remedies, or give counsel. Memorials of this scene, and the rites and usages observed in it, are said to be preserved, to this day, in the *Levant*, and other places. *Vid. Lev. De Mod. p. 181.*

A difference in the style and arrangement of the words is very obvious, therefore the advocates for the metre or versification of this sacred book suppose it to begin here.

פתח פיהי *Scultens* remarks, that this phrase not only expresses, *discourse, communication, or conveying the thoughts in words,*

SECT. 4. yet apprehensive of the disadvantageous light his unhappy circumstances might appear in, to those who did not fully know him, after this long silence

his mouth, and <sup>c</sup> cursed his day.

Job iii. 1.

words, but an *unreserved* freedom, and the *utmost vehemence* in doing it. And whatever becomes of the learned author's criticism, it is very evident, that in confidence of the justness of his cause, and his own integrity, *Job's* declarations are unconstrained, open, and full of energy. And as to the consistency of them with his character for piety and integrity, and an extraordinary patience, it may be observed, that all his good qualities and virtues were no more than those of a man; neither was he divested of human nature, which could not but be nature, and susceptible of impressions from a series of the greatest calamities. Did not the prophets *Habakkuk* and *Jeremiah* use pretty much the same terms respecting their nativity? The Apostle, did he not *desire to be dissolved*? And one eminently distinguished beyond them all, with *the cup might pass from him*, nay add, *my God, my God, why hast thou forsaken me*?

' Besides, the term used is not קלל or חרם but קלל the opposite, or direct contrary of which is, כבד signifying to do honour to, or to celebrate with pleasure and festivity, a method of treating *Job's* birth-day; those who are the readiest to blame him will scarce reckon suitable to his present circumstances. The use *Thuanus* made of this chapter is worth remarking; whose custom, he says, it was to make an anniversary repetition of it on every returning *St. Bartholomew* day, in abhorrence of the detestible perfidy, and execrable bloody villany then committed by the *Parisian* massacre.

Excidat ille dies ævo, ne postera credant  
 Secula nos certa taceamus, et obruta multa  
 Nocte tegi propriæ patiamur crimina gentis.

Vid. *Thuan. Hist. L. liii.*

יֵאָבֶד is the future tense, therefore, in strictness, rendered *shall* or *will perish*: but in this place, with the learned grammarian, we must suppose it used instead of the optative mood, which is wanting to the *Hebrews*. Vid. *Glass. Philol. Sacr. p. 367.*

lence begins the conversation : SECT. 4.  
 and so far from doing honour Job iii. 1.  
 to his day, in open and unaf-  
 fected, truly spirited and pa-  
 thetic strains, pours on it the  
 utmost neglect and contempt.

2, and 3. And Job  
 spake and said, let  
 the <sup>u</sup> day perish  
 wherein I was born,  
 and the <sup>n</sup> night in  
 which

His own honest and striking 2, 34  
 expressions were to the  
 following purpose. My na-  
 tivity and procreation were  
 introductory

<sup>u</sup> The custom of observing days of nativity appears to have been very ancient. A general reason for the good man's severity on his own, might be the utter impropriety of all joyous scenes to a person in his condition ; and some add another, which might create an aversion, raise an high disgust, viz. that Job's children were assembled upon one of these anniversary occasions, when they met with so tragical a fate. *Vid. Herod. L. 1. p. 133. Alex. ab Alex. Gen. D. L. ii. C. 22. Macrob. i. 16.*

<sup>x</sup> *The night which told* is the literal translation, which is very improperly rendered, *the night in which it was said*, if not absurdly. The word, as it frequently signifies, had been better interpreted, *commanded, ordered, appointed*. But it is customary with the *Hebrews*, and what the *Arabs* are fond of, to use this mythological manner of expression, and represent both dumb creatures as speaking, and even inanimate beings, as if they were living causes, and conscious agents. *The night that told*, then, denotes no more in their mode of speech, than *the night on which it happened*. Thus *the night conceived, the day brought forth*, &c. These cannot easily be mistaken, and there is excellence and majesty in them, as there is nature and beauty in these *ellipsis's* and breaches : literally the words run — *let the day perish — I was born on it*. — And *the night it said — that a man-child is conceived*. The next verse — *That day — let it be darkness*, &c. This chapter, and many other parts of this performance, are worthy the learned critic's most curious observation, both as to the style and idioms, and especially as to the arrangement, order, and connexion of sentiments, with the strength and force they gather in every progressive step, or additional idea. — There is something in them resembling a pile of buildings, or piece

**Sect. 4.** introductory to all these ! I  
 Job iii. 2, most heartily despise, and wish  
 3: oblivion may bury, or per-  
 dition seize the inauspicious  
 times of both of them.

which it was said,  
 there is a man-child  
 conceived.

4 My real desire is, that the  
 ordinary laws of Providence  
 might be revoked on that dis-  
 mal day ; and the common  
 benefit of light denied it : that  
 the great Lord of heaven and  
 eternity would disown, and  
 his sun in yon firmament  
 abandon it to entire darkness.

4. Let that day be  
 darkness, let not God  
 regard it from above,  
 neither let the light  
 shine upon it.

5 And not only mere priva-  
 tion, as to the sun's glorious  
 rays, but that species of dark-  
 ness which is thickest, most  
 gloomy and dreadful as death  
 itself ; I should be pleased  
 might engross and contami-  
 nate it : let it be overcast with  
 brooding fogs of an infec-  
 tious air ; — made horrible  
 with

5. Let darkness  
 and the shadow of  
 death stain it, let a  
 cloud dwell upon it,  
 let the darkness of  
 the day terrify it,

of finished architecture, wherein every part is both perfect in  
 itself, and adds to the symmetry, beauty, and magnificence  
 of the whole. It would swell the notes too much, to give,  
 the naked images, and I have endeavoured to exhibit them  
 in the paraphrase. Were not the following lines borrowed  
 from them ?

Curs'd be the fatal day that gave me birth,  
 In clouds of darkness let it still be hid,  
 And roll no more in the vast rounds of time.  
 Silence and solitude dwell every where,  
 And darkness only be the wretch's day.  
 All the curtains of the sky be drawn  
 And the stars wing.



with rising tempests, or only Sect. 4.  
remembered as days are of Job iii. 5.  
publick calamity.

6. As for that night, let darkness seize upon it ; let it not be joined to the days of the year ; let it not come into the number of the months.

As for that never to be 6  
enough detested night, appropriate it entirely to obscurity ; separate it from all other portions of time ; erase, destroy, annihilate it from having any difference made of it in calendars or chronicles : or ever hereafter being reckoned in accounts of revolving months or years.

7. So let that night be solitary, let no joyful voice come therein.

By no means let it be con- 7  
sidered as a festival, and celebrated as an occasion of entertainments, diversions, and demonstrations of joy ; but of solitude, dejectedness, and melancholy.

8. Let them curse it that curse the day, who are ready to raise up their mourning.

If there be one more subtle 8  
and expert in curses than others, that declares extraordinary marked out days, or presides over funerals, let him raise his loudest cries against, or spend all his imprecations on, this woeful day.

9. Let the stars of the twilight thereof be dark, let it look for light, but have none, neither let it see the dawning of the day.

And once more, let no part 9  
of that execrable night, whatever efforts are made for it, find the least glimmerings of light shed upon it : no twilight nor dawn ; nor a twinkling star, nor the feeblest ray :

SECT. 4. but from beginning to end,  
 let it be unremitted, total  
 Job iii. 9. darkness.

10. The reason is very obvious, and to me thoroughly convincing; because had the laws of generation not taken place, but some way my passage into life been then obstructed, and effectually prevented, this life could not have been doomed to be embittered with these most afflictive scenes.

11. To have died previous to my pregnant mother's painful delivery, or expired immediately afterwards, and early escaped from life, its feeble lamp being extinguished as soon as lighted; how much preferable! how greatly desirable

10. 7 Because it shut not up the doors of my mother's womb, nor hid sorrow from mine eyes.

11. 2 Why died I not from the womb? Why did I not give up the ghost when I came out of the belly?

7 The following ingenious lines may be quoted as similar.

The dead are only happy and the dying,  
 The dead are still, and lasting slumbers hold them.  
 Death ends our woes,  
 And the kind grave shuts up the mournful scene.

For a parallel place of scripture see *Jer.* xx. 14, 15, 16.

2 It has already been observed, what beauty and dignity the sentiments in this work derive from their order and position: the structure and æconomy of the words likewise gives them the utmost energy and sublimity: why, says *Job*, did not the womb exclude so unhappy a person, or shut me up and confine me? He proceeds — why had I life? Or wherefore did I retain it when given? To what end any means used to preserve it? &c.

12. Why did the  
knees prevent me ?  
Or why the breasts  
that I should suck ?

urable in comparison with SECT. 4.  
what has been allotted me ! Job iii. 12.

Moreover, when I had  
breathed vital air, and just  
looked on the world, a release  
might have easily happened  
to my weak and helpless in-  
fancy ; had it not been for  
the unasked care, and over  
officious, really barbarous  
pains of relatives and nurses.  
To what purpose their so  
welcome reception, ready ob-  
servance, and constant suste-  
nance, all to rear, train, or  
ripen a most unhappy man,  
to full maturity ?

## S E C T. V.

*Job assigns his reasons why he most sincerely wished  
never to have entered upon this mortal being, or  
betimes have quitted it. He enlarges very ele-  
gantly and emphatically, on the comparative ad-  
vantages of death and the grave : concluding with  
some farther intimations of his own sufferings.*  
Ver. 13, to the end.

J O B iii. 13.  
\* F O R now should  
I have lain still  
and

J O B iii. 13.  
H O W welcome any one SECT. 5.  
of the gates of mortali-  
ty Job iii. 13.  
D 3

\* There is a remarkable beautiful climax or gradation in  
the form and contexture of the words—I should have laid me  
down

**SECT. 5.** lity to have been opened to  
 { **Job iii. 13.** the peaceful quiet harbour,  
 where all the agitations, and  
 mountainous, faging billows,  
 of anxious care, throbbing  
 pain, and rending grief should  
 have subsided ; and an entire  
 relaxation, undreaming, sweet  
 repose ; uninterrupted, perfect  
 tranquility, and everlasting  
 rest ensued.

and been quiet, I  
 should have slept ;  
 then had I been at  
 rest.

Where

down — had nothing to disturb me in that posture — have  
 gone to sleep — and to all purposes truly rested.  
 The following elegant lines represent the promiscuous,  
 mixed state of all mortal remains.

Can pomp and pride make difference in our dust !  
 Go cast a curious look on *Helen's* tomb ;  
 Do roses flourish there, or myrtles bloom !  
 The mighty *Alexander's* grave survey ;  
 See is there aught uncommon in the clay !  
 Shines the earth brighter round it, to declare  
 The glorious robber of the world lies here ?  
 What, *Egypt*, do thy pyramids comprise !  
 What greatness in the high rais'd folly lies !  
 The lines of *Ninus* this poor comfort brings,  
 We see their dust, and traffick for their kings.

**הבנים הרבות** *Ædificant desolatas sibi vastitates.* Some  
 reckon this alludes to repairing or rebuilding what the  
 depredations of time, or ravages of war had destroyed.  
 Others, erecting in uninhabited desarts, sepulchral monu-  
 ments, mausoleums, or pyramids : which was commonly  
 done, and most probably is the meaning : indeed the words  
 might bear another sense, and contain an excellent moral —  
 they lay foundations — but it is in dust. — They raise  
 pompous edifices — but they will shortly fall into ruins and  
 desolation. Such is the fatality attending all human affairs,  
 and so impossible any solid ground of durable, everlasting  
 memorials, but in wisdom and virtue.

14. With kings  
and counsellors of  
the earth, which  
built desolate places  
for themselves :

Where there is no further SECT. 5.  
distinction, no room for envy Job iii. 14.  
and civil jealousy, for the en-  
chantick magick of secular  
power, the visionary, fond  
conceits of earthly greatness ;  
but my lot would have been  
common with that of illus-  
trious potentates and able po-  
liticians, the founders of states  
and rulers of kingdoms : be-  
twixt whose deposited poor  
remains and mine there would  
have been no material differ-  
ence, notwithstanding their la-  
borious, splendid provisions,  
of monuments in desert places ;  
of magnificent towers, or the  
strongest pyramids ; all, alas !  
perishable memorials, and  
weak defences, to perpetuate  
dying fame, or guard against  
the universal depredations of  
all-devouring time.

15. Or <sup>b</sup> with  
princes that had  
gold, who filled their  
houses with silver :

As the unwearied toils <sup>15</sup>  
of a mighty, boundless am-  
bition ; so the restless, tor-  
turing care of an insatiable,  
sordid avarice ; here they all  
end : the highest employments  
are resigned, and exhaustless  
D 4 treasures

<sup>b</sup> *Pineda, Pocock*, and others, have observed on the rich  
furniture, precious jewels, and vast quantities of gold and  
silver, which it was customary to deposite with their remains  
in the magnificent sepulchres of the *Arabs*. *Vid. Pined. in*  
*Loc. and Pocock in Not. ad Spec. Hist. Arab. p. 164.*

SECT. 5. treasures lavished out upon,  
 or laid in their magnificent  
 Job iii. 15. sepulchres, utterly insignificant : I should know no more poverty, nor any less, than those who once called mines their own, or whose tombs are filled with immense riches.

16 As to any bodily pain or pleasure, and the least secular hope or fear, no one man more than another, is distinguishable from the injured outcast abortive, or the unfinished false conception.

17 Here is moreover a cessation, and sovereign relief, as  
 to

16. <sup>c</sup> Or as an hidden untimely birth I had not been ; as infants *which* never saw light.

17. <sup>d</sup> There the wicked cease from troubling ;

<sup>c</sup> This seems to connect best, and most naturally to follow the 11<sup>th</sup> verse, and probably was misplaced by some negligent or faulty transcriber.

<sup>d</sup> Two different senses are given in the paraphrase, taking in both the literal meaning, and our translation : though, with *Schultens*, I am ready to think the proper interpretation is, those agitated with violent disorders, or tossed upon the ocean of a life full of calamities — are now wholly exempt from them : and those whose spirits were jaded and quite exhausted, with a toilsome weary march, at their journey's end. The distemper he reckons like that very singular one physicians style, *choria sancti viti*, or one the elephant is sometimes seized with.

The lines quoted below seem to be similar, and cannot but entertain the ingenious reader.

Death we sho'd prize as the best gift of nature,  
 As a safe inn where weary travellers,  
 When they have journey'd through a world of cares,  
 May put off life, and be at rest forever.  
 No wars, no wrongs, no tyrants, no despair,  
 Disturb the quiet ———

Death

troubling: and there  
the weary be at rest.

to various evils: the fiercest pains, the heaviest calamities, and the most ungoverned, distracting passions: the troublers of mankind forbear their violence, the oppressed lay down their burdens, and the weary traveller sinks down to rest.

SECT. 5.

Job iii. 17.

18. There the \*  
prisoners rest together, they hear not  
the voice of the oppressor.

It is, as redemption and liberty to captives in war, or the victims of stern justice: no longer are they held in lonely durance, loaded with irons, at the capricious will of exacting keepers, nor terrified with the insulting menaces of proud oppressors.

Difference

Death is the privilege of human nature,  
And life without it were not worth our taking.  
Thither the poor, the pris'ner, and the mourner,  
Fly for relief, and lay their burdens down.

The glass is almost run, the scene is short,  
Presenting but one object to my view;  
O eloquent, O just, O mighty death!  
Who shall recount the wonders of thy hand?  
Whom none can counsel thou hast well advis'd,  
And whisper'd wisdom to the deafest ear,  
Whom all have trembled at thy might has dar'd,  
Whom all have flatter'd thou alone hast scorn'd,  
And swept poor deify'd mortality  
With common ashes to an humble grave.

Death joins us to the great majority,  
'Tis to be born to *Plato's* and to *Cæsar's*,  
'Tis to be great forever;  
'Tis pleasure, 'tis ambition then to die.

\* By *prisoners* seems meant, *captives taken in war*, or persons on some account subjected to the confinement and miseries of a prison or tower, from **יָדָא**, to bind with cords and chains.

SECT. 5. Difference there is none in the grave, of birth or fortune, rank or character; the most exalted, and the meanest, are in equal circumstances; neither do any command or obey; exercise dominion or pay subjection: even the lowest slave has his manumission and full discharge.

19. The small and great are there, and the servant is free from his master.

20 In the justest estimate of death and its priviledges, what reason can be given why it is denied; and a most miserable life prolonged, to those who spend it only in complaints, and melancholy bitter reflections.

20. Wherefore is light given to him that is in misery, and life unto the bitter in soul.

21 Though usually so to others, dying is no matter of concern or terror to them; they truly desire, and expect impatiently, that dear mortality, which shuns, which flies them. Never were the richest fresh mine, or concealed immense wealth, more the object of the greedy worldling's covetous wishes, and most diligent researches, to obtain and secure them.

21. Which long for death, but it cometh not, and dig for it more than for hid treasure.

In

שם הוא. Something very emphatical in the expression. *Ibi ipse: id est idem: ibidem: eodem gradu habitus. They are all one and the same: in all respects alike: there is not the least difference made among the whole assembly.*



22. Which rejoice exceedingly, and are glad when they can find the grave.

In the nearest prospect of SECT. 5,  
this sovereign refuge of an Job iii. 22.  
open grave, they would be  
highly delighted, leap for joy,  
and exult in raptures and triumph.

23. & *Why is light*  
*given to a man whose*  
*way is hid, and*  
*whom God hath*  
*hedge'd in.*

Consider their grounds and 23  
reasons, and there is nothing  
strange, unaccountable, or un-  
reasonable, in such longing de-  
sires: for there is no other vi-  
sible expedient of relief, nor  
end of misery. The mazes  
and labyrinths they are in-  
volved in seem absolutely in-  
extricable: and inexpressible  
difficulties and perplexities, as  
the strongest fences, so envi-  
ron them, that it is impossible  
otherwise to break through,  
or find a way to escape.

24. For my <sup>h</sup> sigh-  
ing cometh before I  
eat,

Never can these calamitous 24  
circumstances be more pro-  
perly

§ It may be observed, that a different interpretation is given of this verse — which runs thus — let light be bestowed, or days prolonged, to a man enjoying prosperity, and under a divine protection: probably owing to the last clause, which in other places denotes so much: the connexion and sense will not, that I see, be much altered, should this be allowed: but I prefer the former rendering, as more directly of a piece with the entire context.

<sup>h</sup> I cannot but congratulate the worthy Mr. *Peters's* happy family, if he has one, when I read in his excellent dissertation — “Why should *Job's* grief and sighs recur at his meals — particularly, but because these would naturally put him in mind of his sons and daughters being met together at  
“ their

SECT. 5. perly applied, than to my  
own compleatly distressed case.

Job iii. 24. What do I truly live upon  
but mournful sighs? Or  
what drink down the largest  
draughts of but the most bitter  
lamentations? Not more na-  
tural is it for hungry lions to  
howl, and impetuous torrents  
to rage and roar, than it is  
habitual to my troubled breast  
to send forth groans and cries.

25 How should it be expected  
to be otherwise, for in those  
secular instances I held most  
important of the kind, I am  
most a sufferer, and what I was  
truly apprehensive for is di-  
rectly struck at, especially laid  
waste.

26 The train of evils was,  
moreover, so successive and  
uninter-

eat, and my roarings  
are poured out like  
the waters.

25. For the thing  
which I greatly fear-  
ed is come upon me,  
and that which I was  
afraid of is come un-  
to me.

26. <sup>i</sup> I was not in  
safety; neither had I  
rest;

“their banquets, when the house fell upon them and de-  
stroyed them.” I am inclined to fall in with another of  
his very natural and reasonable suppositions, that the greatest  
of Job’s fears was for his children: especially, for the text in  
other places leaves us no room to doubt it, this tender pa-  
rent was in continual solicitude, lest any impiety might have  
been committed by them in their more unguarded hours, that  
might provoke the Deity to punish them. Whether this  
was the real fear, and whether they did become guilty and  
suffer, is no where clearly and expressly told us. See *Pet.  
Crit. Diff.* 410. p. 55, 58. As to Job’s visitors’s surmises on  
this head, they might have no better foundation than those  
respecting his own person, which we are assured had no  
ground at all.

<sup>i</sup> The *Chaldee Paraphrast* interprets this, reading it interro-  
gatively — that Job could easily have suppressed his grief on  
account

rest ; neither was I  
quiet ; yet trouble  
came.

uninterrupted, and the miseries so increased, and crowded upon one another at the same time, that they raised my alarms, debarred me of all means or power to guard against them. I should have readily submitted to the ordinary incidents of a variable chequered state ; but in the smallest compass of time, and without being forewarned, I was all on a sudden, reduced to this deplorable, most miserable condition.

SECT. 5.

Job iii. 26.

account of the loss of his cattle ; nor did the other pieces of bad news much disturb his rest or quiet, till it was told him of the death of his children, and then trouble came upon him indeed.

The indulgent parent will not be displeased with the following pathetic lines.

---

Our children

Bind me to life. O dear, O dangerous passions !  
The valiant in himself what can he suffer ?  
Or what does he regard his single woes ?  
But when, alas ! he multiplies himself  
To dearer selves, to the lov'd tender fair,  
To those whose bliss, whose being hang upon him,  
To helpless children ! Then, O then ! he feels  
The point of misery fest'ring in his heart,  
And weakly weeps his fortune like a coward.

The ancient form of salutation among the *Arabs*, expresses how much they gloried in a male posterity. *Fœlix agas, maresque parias, non femellas. Vid. Schult. in Loc.*

## CHAP.

## CHAP. IV. SECT. VI.

Eliphaz the Temanite, the eldest of Job's friendly visitors, answers. He intimates the difficulty of advising in such unhappy cases; and yet the necessity of doing it, and that with the utmost freedom. He reminds him of the counsel he had administered to others; and withal, how poor a proficient he seemed to be, in the practical use of his own excellent instructions. He expresses strong suspicions, that the secret cause of Job's misery was his iniquity. Ver. 1—12.

J O B iv. 1, 2.

SECT. 6. **E**LIPHAZ the Temanite, a person of eminence, years, and large experience, remarks, on Job's afflictions and complaints, to the following purpose. Can you submit these affairs to an open and friendly disquisition? Or will you attend impartially, and take kindly that which is proper in your case, and intended for your benefit? From what has appeared, I question whether the softest hints would be received with temper and patience,

Job iv. 1, 2.

J O B iv. 1, 2.

**T**HEN Eliphaz the Temanite answered and said, if we assay to commune with thee, wilt thou be grieved? But who can withhold himself from speaking?

\* *Eliphaz* introduces his discourse with a peculiar decorum of modesty and candour; as if he would make great allowances for the delicacy and impatience of Job's mind, from the disorder of his body; but the handsome address is soon ended, and the sequel bears strong marks of the contrary,

tience, and yet instruction and sharp reproof are, in my opinion, indispensably necessary. SECT. 6.  
Job iv. 1,  
2.

3. Behold, thou hast <sup>1</sup> instructed many, and thou hast strengthened the weak hands.

I must freely remind you 3  
of the wise lectures you have read, and admirable rules prescribed to multitudes in affliction ; few more able, or more ready at accomodating discourse to all the various species of adversity ; and directing, as occasion required, to a prudent and self-denying virtue, or animating with a noble ardour and magnanimity.

4. Thy words have <sup>m</sup> upholden him that was falling, and thou hast strengthened the feeble knees.

The consequence has proved, 4  
how successfully you have done this in cases peculiarly perplexed and difficult, and to persons in extreme danger ;  
what

<sup>1</sup> In the original these expressions have a peculiar beauty and elegance ; and *Rhenferd*, quoted by *Schultens*, supposes them borrowed from military discipline, or agonistic exercises. *Instructed others, trained, exercised, formed, disciplined* them for service. — *Strengthened the weak hands, braced, confirmed, made active and vigorous to wield their weapons* ; never be *disarmed*, or *depoiled* of their shield and buckler ; nor, through timidity, drop them.

<sup>m</sup> The allusion seems preserved, and the different positions, motions, or gestures of the body, in time of action described. *Stooping* to evade the meditated strokes of a formidable arm — *recovering, raising* up the body, and *returning* them, or renewing the attack, &c. The meaning is not unlike that, which, in infinite abuse, was expressed concerning the best of mankind, *St. Mark* xv. 31. — *He saved others ; himself he cannot save.*

SECT. 6. what steadiness, vigour, and  
 — constancy, a word spoken in  
 Job iv. 4. season has produced !

5 But how different is your  
 own conduct, from what you  
 used to dictate ! indeed, how  
 devious from all wisdom and  
 sober counsel ! for now it falls  
 to your own heavy lot to be  
 exercised, and you are quite  
 dispirited ; very plainly give  
 way to impatience, and all the  
 weakest passions.

6 Are you not thus dejected  
 and astonished, suffering much,  
 and

5. But now it is  
 come upon thee, and  
 thou faintest, it touch-  
 eth thee, and thou  
 art troubled.

6. <sup>a</sup> Is not *this* thy  
 fear, thy confidence,  
 thy

<sup>a</sup> There are different renderings of this verse, which ought to be taken notice of, though I have followed that of the learned and judicious *Peters*, as best connecting, and most conformable to the design of the whole passage. כסלה translated *confidence*, often signifying *folly*, he interprets — *Is not thy fear thy folly ? Thy hope, and the integrity of thy ways ?* That is, does not thy fear proceed from some folly or wickedness thou hast been guilty of ? Or if thou art innocent, ought not thy hope to keep pace with thine integrity ? *For remember, &c.* The *vau* there, or conjunctive particle *and*, as he observes, being misplaced, and naturally to come before *tik vathca, thy hope* ; but there are several examples where the *vau* is postponed, and that with elegance.

The learned professor *Chaplow* understands by *jiratheca*, not *dread and terror*, but religious fear, and if the former had been meant, says, we should have read *pachadeca*, the word that *Job* himself uses to express his great fear, chap. iii. 25. *jirah* being generally applied when religious fear, or awful reverence of God is intended. The verbal criticism is not without some foundation, and yet not sufficient for his purpose : for *pachad* sometimes signifies fearful apprehension of danger, which keepeth the mind in religious reverence, and even the supreme object of this awful veneration. — *Gen.*

thy hope, and the  
uprightness of thy  
ways ?

and apprehensive of more, and greater misery, from the impiety and iniquity which you are conscious that you have committed ? And, on the other hand, might you not, upon solid ground, have hoped for peace and safety, or succour and relief, if you had sincerely practised that piety and virtue you pretend to ?

SECT. 6.

Job iv. 6.

7. Remember, I  
pray thee, ° who per-  
ished

Recollect your own obser-  
vations, and search antient  
story ;

xxx. 42. Job xxv. 2. And *jirah*, very commonly, to be afraid, timorous from some apprehension of danger or mischief. Gen. xix. 30. Deut. xx. 8. Judg. vii. 8. viii. 20. The sense he puts upon the words is — Was not this *fear* thy confidence ? Was it not the foundation of a great degree of self-sufficiency — extreme vanity and folly ? And that strong presumptive hope — did it not proceed from a self-consciousness of thy own integrity ? Did not the *uprightness of thy ways* possess thy mind to such a degree, as to think that thou wert one of the choice favourites of the Almighty, &c.

Does not what follows seem nearer the mark, viz. interpreting the words as if he had said — Where is your *fear* — *confidence*, *hope*, and *uprightness of ways*, or integrity of life and manners — they are all reduced to nothing : and they certainly never were any thing but mere pretence, and downright hypocrisy ; otherwise you had either not suffered at all, or stood the test of these sufferings without murmuring complaints, or horrid despair. The sense is not greatly altered, which ever meaning is approved of, but I have expressed in the paraphrase what I apprehend is the just interpretation.

° The force and beauty of the particles is not always preserved by interpreters — *אין מי הוה* *ubi hic, quis ille ?* that is, instance in a single person, produce me one individual fact, of extraordinary calamities, such as bear undeniable marks that they are divine judgments — as sudden and irretrievable destruction by thunder and lightning, storms and tempests, befalling a pious and upright person. If *Eliphaz*, as has

SECT. 6. story; you will not be able, from  
 both, to produce an instance,  
 Job iv. 7. or shew a single fact, where a  
 man of virtuous character,  
 and distinguished integrity, as  
 you report yourself to be, has  
 been marked out by extraordinary calamities, and abandoned  
 to hopeless wretchedness.

8 In all the examples that  
 ever I have met with, the  
 judgment and vengeance was  
 not more dreadful and exter-  
 minating, than the previous  
 iniquity had been flagrant and  
 remorseless: sudden and ir-  
 retrievable destruction was al-  
 ways preceded by the height  
 of impiety and immorality.

9 They are first ripe for indig-  
 nation, and vessels of wrath,  
 fitted, by their enormities, for  
 destruction: then their herb-  
 age, corn, or fruit; their cat-  
 tle,

rished being inno-  
 cent? Or where were  
 the righteous cut off?

8. P Even as I have  
 seen, they that plow  
 iniquity, and sow  
 wickedness, reap the  
 same.

9. By the <sup>a</sup> blast of  
 God they perish, and  
 by the breath of his  
 nostrils are they con-  
 sumed.

been supposed, be here referring to the terrible perdition of  
 Job's children, unless he had incontestible evidence, the  
 calumny must be allowed one of the vilest, as the sarcasm —  
 the keenest that malice could invent or dictate.

P Peters thinks *Eliphaz* is here again artfully touching upon  
 the same tender point which *Bildad* expressly declares —  
*chap. viii. 4. namely*, that Job's children actually suffered for  
 their impieties and transgressions: and towards the conclusion  
 of his speech he promises him, as an encouragement to re-  
 pentance, amongst other blessings, that of a numerous off-  
 spring, as one of the greatest.

<sup>a</sup> A metaphor expressive of heavy storms, violent tempests,  
 or overwhelming hurricanes, the sad effects whereof were  
 frequently experienced in the *Arabian* deserts.



tle, houses, and even themselves and offspring, become speedy victims to the shock of thunder, the blaze of lightning, or the utter devastation of rushing winds or sweeping tempests.

SECT. 6.

Job iv. 9.

10, and 11. The roaring of the <sup>r</sup> lion, and the voice of the fierce lion, and the teeth of the young lion are broken. The old lion perisheth for lack of prey, and the stout lions whelps are scattered abroad.

The wretches, to render 10, 11; them deserving of such misery; and otherwise it had never been inflicted, must have long rioted in tyrannical oppression, and merciless rapine and extortion: wild beasts are proper emblems of them: particularly lions of both sexes, at several ages, do truly represent them, in the grievous depredations they practise on the forest: and likewise in the due chastisement given to their pride, and violence from distempers and maladies — pining hunger and fatal snares, the cry of hunters, and decrepit age.

<sup>r</sup> Whatever defects in other matters the original language is complained of as labouring under, the lion is not an instance thereof; neither did it want names for distinguishing the sexes, ages, or qualities, of this lordly and ravaging wild beast. The simile seems designed to take in both father and children, with all the evil implacable dispositions, and wicked inhuman practices, they could well be supposed chargeable with, or guilty of.

rest upon authority merely SECT. 7.  
human ; the important secret Job iv. 12.  
was, little by little, imparted  
from a much superior intel-  
ligence.

13. In <sup>t</sup> thoughts  
from the visions of  
the night, when deep  
sleep falleth on men.

This happened at an hour, <sup>13</sup>  
when I could have no appre-  
hension, or expectation of an  
incident so alarming and ex-  
traordinary : all action had  
ceased, and every kind of  
sound was hushed into dead  
silence : the labourer's weary  
limbs were at rest, and his  
senses locked up in a profound  
repose : then my mind felt a  
strange perplexity and agita-  
tion, impressions more than  
natural, an impulse that I  
could give no account of.

14. <sup>u</sup> Fear came  
upon me, and tremb-  
ling, which made all  
my bones to shake.

The consternation soon en- <sup>14</sup>  
creased to the highest degree  
of horror and astonishment ;  
to the enervating quite of  
nature, and throwing the  
whole frame into one general  
tremor.

E 3

When

<sup>t</sup> **דמיון**. *Schultens* interprets *deep thought*, or such as lay  
hold upon, and engage the whole heart ; and disturbed ones,  
that by some extraordinary motion greatly harrass and op-  
press it.

<sup>u</sup> It is literally, *fear called to me*, and trembling, &c. by a  
strong figure of speech the passions are made to speak, as in-  
animate and irrational things frequently occur in ancient au-  
thors, as uttering words, and drawing conclusions.

## S E C T. VII.

*To confirm his reflections, or give them the greater moment and solemnity, Eliphaz produces the awful authority of an extraordinary vision, or divine revelation. He introduces this with very tremendous circumstances, and concludes it with important instruction. This respects the unrivaled greatness of the infinite being, and the comparative imperfection both of men and angels. He appeals to the judgment of all impartial wise men, as perfectly agreeing with his opinion, and establishing the main point — that entire wretchedness ever presupposes the most atrocious offences.*

SECT. 7. J O B iv. 12.  
**T**O prove the argument beyond all contradiction, J O B iv. 12.  
 Job iv. 12. I have been favoured, in a very unusual manner, with a special intimation, that plainly respects, or may properly be applied to it; and must give ample satisfaction, to every fair enquirer. What I am now suggesting, did not proceed from my own researches or observations, nor does it rest

J O B iv. 12.  
**N**OW a thing was secretly brought to me, and mine ear received a little thereof.

\* שִׁבְיָן paululum, Schultens from the Arabic interprets, truth the most precious and invaluable, from its ordinary signification in that language, of a necklace, or string of pearls or jewels.

SECT. 7. When an actual spirit appeared, I had a distinct view of it, passing and re-passing, and not without inexpressible disorder and confusion; my very hair stood upright.

Job iv. 15. 15. Then a \* spirit passed before my face, the hair of my flesh stood up.

16 The unknown substance, or intelligence, made a stand; but I can determine nothing of its shape or form: celestial and refined it was, above any earthly similitude or resemblance to describe it by: however, I was too sensibly affected, to doubt, or ever forget the reality; and that, in a most soft, mild cadence, I heard the following articulate and important sounds.

16. It stood still, but I could not discern the form thereof; an <sup>y</sup> image *was* before mine eyes, there was silence, and I heard a voice, *saying*.

Whatever

\* If any one chuse to understand by *spirit*, as the original often signifies, a *wind*, or *fierce blast of that rushing element*; the sense may admit of that interpretation: and it is observable in favour of it, that the *image*, or εἶδος, appears in the next verse.

<sup>y</sup> There is something of singular beauty and simplicity in the painting and structure of this whole passage: neither can this performance in general, well be read without observing, that a subject once entered upon, is seldom dismissed before the images have grown to their utmost strength, and it have been exhausted, enriched, and adorned with all proper natural circumstances. Thus, when *Job* curses his day, he never leaves sight of that day, till he has rolled it back into its original chaos, and thickest darkness, whence all things emerged. By *image* here, *Schultens* understands the *numen*, εἶδος, or Deity himself; for whose grand appearance, after suitably preparing his reader, he, as it were, set the sublime idea before his eyes in the utmost magnificence.

17. Shall \* mortal man be more just than God ? Shall a man be \* more pure than his Maker ?

Whatever claims limited SECT. 7.  
Job iv. 17.  
erring mortals have, or whatever comparisons they draw, with respect to one another ; yet on the part of the matchless Creator, in the presence of an adorable Deity, and regarding all his dispensations, they have no more right to complain, than they have measures and ballances to try them by : from the least to the greatest of them, they cannot pretend they are innocently afflicted ; nor, in the judgment of his glorious tribunal, do not deserve heavier punishments than the most distressed of them ever endured.

E 4

Not

\* *Enosh* and *gaber* are promiscuously used in scripture : but here there seems to be a difference ; and, as in some other places, one to denote *inferior*, the other more *distinguished* men.

<sup>a</sup> The same learned critic thinks כאן here put for לפני denotes the same with לפני, therefore instead of *more* it should be rendered *before*, or in the *presence* of, in which I agree with him ; as likewise that *complaint against* is rather meant than *comparison with* the justice and purity of the all-perfect Being ; which could hardly enter into the thoughts of the most presumptuous of created natures. But might they not be tempted to imagine their sufferings were more severe than they had deserved ? Moreover, he and some others reckon *Eliphaz* abused, and dealt hypocritically and dishonestly in the application of his vision or oracle, to colour over, and more strenuously urge his sinister thoughts of his afflicted friend.

SECT. 7.

Job iv. 18.

Not only fallible man in his highest perfection, but beings of a more excellent order exist not necessarily ; are not objects of an absolute and entire dependance—nor without their defectibility and liability to precipitancy : before his throne of dazzling splendour, his ministers and winged envoys veil, shade their diminutive borrowed lustre, and confess their infinite distance : none of them wish for a severer eye and exact scrutiny ; and some have swerved, are degraded, and condemned to everlasting punishments.

- 19 How arrogant and overweening must be any extraordinary pretences to wisdom  
or

18. <sup>b</sup> Behold he put no trust in his servants ; and his angels he charged with folly ;

19. How much less in them that dwell in <sup>c</sup> houses of clay,

<sup>b</sup> There are different interpretations of this verse ; and some have referred it to the angels who lost their first estate : which, in my opinion, would tarnish the beauty, if not spoil the sense of the whole passage. It must be expressed of the holy and blessed angels, who yet have not in themselves the *amen*, as the word translated *trust* is in the original, *stable verity* and unchangeable *rectitude*, nor *hath he put in the most perfect of them*, as it is literally, *הוֹרֶה*, *light, splendor, glory*, or the perfection of incommunicable wisdom. Errors implying corruption are not supposed. But *defectibility*, and *imperfection* in comparison with him who is *above all, and in all*, must be granted.

<sup>c</sup> By *houses of clay* are doubtless signified our *mortal earthly bodies*, brittle and frail, easily undermined or overturned ; obnoxious to unnumbered accidents, and at last to a total dissolution ;

clay, whose foundation is in the dust, which are crushed before the moth.

or righteousness in embodied mankind : their organization and contexture is indeed curious and wonderful, but its ground and unstable foundation only earth and dust : subjected to numberless casualties, and easily reducible to its original principles.

SECT. 7.

Job iv. 19.

20. They are destroyed from morning to evening, they perish<sup>d</sup> without any regarding it.

From various causes and unforeseen accidents, in an uninterrupted quick succession, mankind unavoidably and very justly submit to mortality : nay, on their own accord, and without any visible external cause co-operating, as if they contained the seeds of dissolution, by insensible degrees they waste and die.

21. Doth not their excellency which is in them go away ? They die, <sup>e</sup> even without wisdom.

It makes no difference what perfections of body or mind they have prided themselves in ; or where they have placed their security, all is extirpated and entirely ended ; and this too

dissolution : from this passage probably the apostle had his sublime and beautiful expression, 2 Cor. v. 1. — *If our earthly house of this tabernacle were dissolved, &c.*

<sup>d</sup> מְבִלִּי מָשִׁים. As Cocceius and Codurcus have observed — should be rendered, *on their own accord, of themselves, no man forwarding their fate, or giving an helping hand to their speedier mortality.*

<sup>e</sup> Literally it is, *they die, but not in wisdom* : the meaning seems to be, there is nothing durable or steadfast in them — and their wisdom, which should most distinguish, but seldom properly directs them, either living or dying.

SECT. 7. too frequently before they  
 know themselves; and have  
 Job iv. 21. improved to any degree in  
 wisdom and virtue.

## CHAP. V.

Job v. 1. You cannot but be sensible,  
 how nearly you are concerned,  
 and how directly aimed at, in  
 that which has been suggested.  
 Now rouse all your innate vi-  
 gour, to make the best de-  
 fence that is possible; employ  
 the ablest advocate you can  
 find to plead your cause; and  
 if you know a man of cha-  
 racter and integrity that will  
 do it; instantly appeal to him,  
 to give your arguments and  
 authorities the utmost energy,  
 the greatest weight.

2 There are no persons of  
 reputation and veracity, who  
 will

## CHAP. V.

1. f Call now, if  
 there be any that will  
 answer thee; and to  
 which of the saints  
 wilt thou turn?

2. For 6 wrath  
 killeth the foolish  
 man,

<sup>f</sup> *Schultens* understands this as spoken *ironically* and *tauntingly*, and the terms to be *forensic* — as it were summoning him to court, with advocates, evidences, and patrons, suitable to the occasion. Is it not more agreeable to the ages of antiquity and simplicity, to suppose their courts consisted of the principal inhabitants, assembled to compromise differences, or arbitrate misunderstandings among neighbours; with a very small resemblance to modern *terms* and *benches*.

<sup>6</sup> As in many other passages, the critical will observe that the words, gather strength, in this (as I apprehend) proverbial sentence, which literally rendered is, *the indignation of an offended Deity*, simply *killeth*, as a vegetable is cut down,  
*the*



man, and envy slay-  
eth the silly one.

will undertake to invalidate the evidence of facts, or contradict this plain position : that extraordinary calamities, and reduced wretched circumstances, are the natural effects of ungoverned passions, and just punishments from an offended God for wicked practices : the wise and virtuous, with one consent, will join to vindicate the divine judgments, and to fix on the sufferer the heavy charge of unrighteousness and hypocrisy.

SECT. 7.

Job v. 2.

3. I have seen the  
foolish taking root :  
but suddenly I cursed  
<sup>b</sup> his habitation.

It would be happy for mankind if there were fewer instances of affliction, and especially of the wickedness which causes it : but I have been an eye-witness of promising schemes laid by the impious and unjust man, for a deep-rooted power and splendid prosperity :

*the vain and thoughtless ; his burning zeal or extreme fury kills to the heart, inflicts a bitter death on the successful flatterer, or prosperous deceiver.*

<sup>b</sup> *Curfed.* The original, if, as *Schultens* and *Chappelow* suppose, it be derived from the root *קָבַב*, and not rather *קָבַב*, may either be rendered *dishonour*, *stigmatize*, *blaspheme* ; or *penetrate*, *pierce deep*, *strike through*, as a wedge driven with an hammer. The meaning seems to be, before the event I could pronounce sentence, and most plainly behold vengeance hovering over the proud oppressor ; or his crimes hurrying him on to sudden destruction : not more certain could I have been made of this by a formal execration or public mourning, with all the solemn pomp of religious ceremonies.

**SECT. 7.** prosperity : and could likewise discover their sandy, weak foundation ; easily foretel the coming day, and dreadful event that threatened, and would early dissipate, as leaves in autumn, or chaff before the wind, all these short-lived advantages.

**Job v. 3.**

- 4 As I was positive it would do, so in due time it happened : moreover, his offspring and family, whom a regular piety would have rendered his crown joy and security, by their innocent connexion with him, or criminal prosecution of the same pernicious courses, are involved; and utterly unable to secure or defend themselves : they feel the dead weight of a blasted character, and general odium in public assemblies : and in courts of judicature find neither judge nor advocate, prudent friend nor powerful intercessor, to espouse their interest; and obviate, prevent, or mitigate the heaviest condemnation.

4. His children are far from safety, and they are crushed in the <sup>i</sup> gate, neither is there any to deliver them.

### Vengeance

<sup>i</sup> This alludes to the antient known custom of holding courts of judicature in structures erected, or apartments fitted up on purpose, over the city gates.

5. Whose harvest the <sup>k</sup> hungry eateth up; and taketh it even out of the thorns, and the robber <sup>l</sup> swalloweth up their substance.

Vengeance still pursues, and SECT. 7.  
Job v. 5. deserved miseries encrease. The product of their industry, their richest harvest, and plenteous crops ripe for reaping and gathering, the hungry and ravenous devour; however fenced and guarded: and common robbers, with the utmost sagacity ransack, and with irresistible violence bear off the residue.

6, and 7. <sup>m</sup> Altho' affliction cometh not forth

It is very observable to the 6, 7. present purpose, that neither iniquity,

<sup>k</sup> *Hungry*. Some understand this of the thievish *Arabs*, and plunderers by profession; but those seem referred to afterwards by the term *robbers*. Others of wild beasts, wolves, &c. What is expressed is the *strong stimulating appetite, or voracious hunger*, that urged them on to overcome all opposition and difficulty of strong fences, and even seize the fruit or corn that was intermixed with prickly thorns and briars; and probably these were a kind of wild people and savages, that rather herded with the brutal world, than mixed among mankind; it certainly signifies those that were ready to perish with hunger.

<sup>l</sup> *Swalloweth up*, rather *snuffeth up*, *scenteth afar off*, and *greedily pursues*; till the whole be plundered and ravaged.

<sup>m</sup> There are various renderings of this passage; with some small alterations I have followed the learned and judicious *Peters*. His interpretation seems most natural and easy, though the original might bear the sense *Schultens* has put upon it; which is to the following purpose: that although the vanity and folly of wickedness shall not, for any long time, spring and rise among mankind; nor shall iniquity grow and flourish among the sons of earth and dust; yet they are extravagantly fond, and perversely bent upon committing it; and the lightnings glittering by flashes fly above, or on high: that is, men are obstinately vicious, and God's lightnings are prepared to punish them.

SECT. 7. **iniquity**, nor its consequence, **perplexity** and misery, fall upon man naturally and necessarily, without the determination or direction of any moral agent: for then he would be born to, might properly be said to inherit them; they would come of course, as glittering sparks fly from the burning coal; neither would it be in his power to prevent or hasten them by his piety or impiety, virtue or vice.

forth of the dust, neither doth trouble spring out of the ground: yet man is born unto trouble, as the <sup>n</sup> sparks fly upward.

<sup>n</sup> *Sparks, &c. sons of the burning coal.* This is a manner of expression very frequently to be met with in the *Hebrew* and *Arabic* languages, whereof the learned *Chappelow* gives a multiplicity of instances. — Thus *arrows* are styled *sons* of the quiver, *Lam.* iii. 13. *Corn* son of the floor, *2 King.* xiv. 14. and attendants on a bridegroom, by the same metonymy, in the *Greek* — *children* or *sons* of the bridegroom, *Mat.* ix. 15. The like use is made of the words, *husband*, *father*, *mother*, *son* and *daughter*. See *Chapp. Comm. on the text*.

The author of the moving strains beneath seems to have had this passage in view.

The human race are sons of sorrow born;  
And each must have his portion: vulgar minds  
Refuse to crouch beneath their load: the brave  
Bear theirs without repining.

SECT:

## S E C T. VIII.

*From the above state Eliphaz had given of human affairs, with the different effects of men's actions, especially the just severity exercised upon the ungodly and impenitent ; he earnestly exhorts Job, in the humblest manner to make submission to the Almighty, and implore his favour : he subjoins several considerations on which this counsel is grounded ; and concludes with the certain happy consequences to him who observed it.*

J O B v. 8.

° **I** Would seek unto God, and unto God would I commit my cause.

J O B v. 8.

**Y**OUR condition is, no doubt, deplorable and ruinous : but it is not desperate, if you would be persuaded to make use of one timely expedient : indeed the only one there is for your support or relief : and that which I should not hesitate a moment to determine on : viz. informing yourself fully of the nature and properties of religious virtue : cultivating rational and impressive sentiments of the divine attributes, laws

S E C T. 8.

Job v. 8.

° *Ulam* the particle of connexion, or rather introduction of a new sentence, is here passed over by our translators — it signifies, *nevertheless, yet, howbeit, truly, surely* ; the sense is, notwithstanding this, I would think of the Deity with the closest attention and highest esteem — entirely submitting to his sovereign pleasure.

SECT. 8. laws and Providence : and  
 with an humble submission,  
 Job v. 8. and unreserved, sincere, and  
 entire resignation, leaving e-  
 very thing that concerns you  
 to God's faithful care and so-  
 vereign direction.

9 And that no intricacy or  
 difficulty of affairs may hinder  
 or discourage ; consider the  
 works of creation and Provi-  
 dence : those numberless won-  
 derful effects of an almighty  
 and unbounded cause : those  
 various astonishing displays of  
 an inexplicable contrivance,  
 and unfathomed transcendent  
 wisdom.

10 To instance in an obvious  
 common benefit, how surpris-  
 ing the product of rain and  
 diffusion of water, by means  
 of dews, showers, fountains,  
 and winding rivers ; season-  
 ably, and in due proportion,  
 to refresh the greatest extent  
 of land, and diversity of soil.

More

9. Which doth <sup>p</sup>  
 great things and un-  
 searchable ; marvel-  
 lous things without  
 number.

10. Who giveth  
 rain upon the earth,  
 and sendeth waters  
 upon the fields :

<sup>p</sup> In the original *great things and marvellous things* are femi-  
 nine plurals, frequently used in the Hebrew to express the  
 neuter gender, or requiring in other languages that the word,  
*thing, matter, &c.* should be added. *Unsearchable*, literally  
 rendered, is, *et non est perscrutatio* — *there is no scrutiny, or*  
*inquisition to be made.* *Without number*, literally *usque dum non*  
*sit numerus*, even until there be no number, or still adding to the  
 multitude, till there be no figures or numbers to count or tell  
 with — exceeding all reckoning.

11. To set up on high those that be low ; that those that mourn may be exalted to safety.

More distressed, and fuller of anxiety you can scarce be, than the lower conditions of men necessarily are, through the prevailing want of this most useful element, and excessive droughtinels of seasons : yet the flood-gates of heaven again open, and plentiful rains renew the face of nature ; give power and wealth to those who expected nothing but a despicable poverty ; and remove far from danger those who thought destruction inevitable.

SECT. 8.  
Job v. 11.

12. <sup>a</sup> He disappointeth the devices of the crafty, so that their hands cannot perform their enterprise.

Individuals and communities have, moreover, had frequent ground of terrible alarms from intriguing men, and subtle, plotting heads : when, by unexpected means, their wicked, deep designs have been unravelled : and, in the moment they were to be executed, they have totally miscarried.

12

<sup>a</sup> *Schultens* reckons these phrases borrowed from arithmetic, and to denote the ancient simplicity of counting or telling numbers by means of the fingers, and different turnings of the hands. The meaning then may be thus expressed, that their vicious artful schemes are rendered abortive, and the whole amount of their profit by collusion or oppression is a very trifle, or nothing at all.

SECT. 8.

Job v. 13.

The event has proved the direct contrary of what they designed: that which they contrived to prejudice others has only hurt themselves: and their most deliberate measures to do mischief, ended in their own confusion and destruction.

14 As if a more than common infatuation and distraction was entailed on those extraordinary pretenders to wisdom and sagacity, and they had utterly renounced all usual guidance of sense or reason; they appear bewildered where others can see no difficulty; and most egregiously blunder, betraying the strongest fears, where the way is exceeding plain and obvious.

15 And a most kind provision it is for those who are within the

13. \* He taketh the wife in their own craftiness; and the counsel of the froward is carried headlong.

14. \* They meet with darkness in the day time, and grope in the noon-day as in the night.

15. But he saveth the poor from the sword;

\* The original is emphatical, and seems taken from *entangling bird-lime*, or *sticking glew* — it intimates, that their best concerted measures, as if they were the most precipitate and foolish ones, are converted into snares, and prove the causes of their own ruin.

\* This seems a metaphor taken from blind men, and in the *Hebrew* is extremely beautiful and expressive — Literally it is, in day-time they beat their heads against pitchy thick darkness, and as it was night feel for their way at noon time; i. e. they stumble at, or strike themselves against objects, notwithstanding it is light, as if it was impossible to see them for very darkness — and cannot so much as guide themselves with the powerful direction of meridian beams. But the verse can scarce be read, without feeling for the blind man his hazards, and seeing his extended arms.



sword, † from their mouth, and from the hand of the mighty.

the reach of their power, and <sup>SECT. 8.</sup> objects of their malice, that <sup>Job v. 15.</sup> they are thus absurd and stupid : the humble and honest, the lowly and injured, having no other defence but their own truth and innocence, would have no chance to escape, nor ground to expect safety or deliverance, were not tyrants and persecutors, oftentimes, as blockish and besotted as they are wicked and cruel.

16. So the poor hath hope, and iniquity stoppeth her mouth.

It appears in the issue, that <sup>16</sup> the poor in spirit, and meek of the earth, had the solidest ground of a most joyful hope, that the scene should sometimes change ; and his constancy and resolution not always be trampled on and overborn : now in his turn he triumphs : and the ungodly and inhuman boasters and oppressors are silenced, ashamed and confounded.

17. " Behold, happy is the man whom

The checks and rebukes of <sup>17</sup> Providence ought seriously to be  
F 2

† *From their mouth*, may either denote the extremity of danger which the poor are in from insolent perverted power, or the nature of their attacks, as proceeding from the lips in *calumny, reproach, false witness, or sentences of condemnation.*

‡ The elegance of these elipsis's or breaches hath already been remarked — literally it is — *happy*, or *blessed*, or *the happiness of the man* — *God correcteth him.* These are *Eliphaz's* moral

SECT. 8. be attended to, for they have  
 Job v. 17. their important uses : to un-  
 thinking, provoking mortals  
 it is a peculiar happiness, ra-  
 ther than be suffered to pro-  
 ceed, to be corrected into more  
 prudent & virtuous measures,  
 more sobriety of thought and  
 regularity of conduct : there-  
 fore whoever you be, that are  
 under God's correcting hand,  
 do not be untractable and un-  
 manageable : but of that wise  
 number who are convinced  
 and admonished, not of those  
 who expostulate and murmur.

- 18 The discipline hath a moral  
 tendency, and, to those  
 who duly improve it, is com-  
 monly restrained to a short con-  
 tinuance ; pleasure and pain  
 you will find almost inter-  
 changeable ideas ; and adverse  
 events

whom God correct-  
 eth : therefore des-  
 pise not thou the  
 chastning of the Al-  
 mighty.

18. For he \* mak-  
 eth sore and bindeth  
 up ; he woundeth  
 and his hands make  
 whole.

moral instructions, or salutary precepts, (in a kind of prover-  
 bial form, the usual manner in which the ancients delivered  
 them,) deduced from his principal subject, which was the  
 providence and justice of God, conspicuous in improving, or  
 destroying the fortunes of men, proportionably as they were  
 good or evil.

\* This beautiful representation of providential chastise-  
 ments which often carry their own remedies with them,  
 seems borrowed from the operations of the chirurgic art :  
 which are generally much more painful than the disorders  
 they cure : but the pain occasioned by the latter is lasting,  
 that of the operation is momentary, therefore preferable : for  
 who would not increase the present pain for a moment to put  
 an end to it.

events to be early succeeded, SECT. 8.  
and abundantly compensated Job v. 18.  
with prosperous ones.

19. He shall deliver thee in <sup>y</sup> six troubles, yea in seven there shall no evil touch thee.

And farther, in the general <sup>19</sup>  
course of your future righteous and sober life, many troubles that happen shall be timely remedied; and many more shall be effectually prevented; even numberless dreaded ones never happen at all.

20. In <sup>z</sup> famine he shall redeem thee from death; and in war from the <sup>a</sup> power of the sword.

Under the publick calamities of a desperate famine or desolating war, with all their baleful concomitants; you shall often meet with unexpected succour, and wonderful preservation. <sup>20</sup>

F 3

In

<sup>y</sup> Here, as in many other places, agreeable to the oriental idiom, and indeed a manner of expression familiar to most languages, a definite number is put for an indefinite one — and in six — yea in seven intimate, that many evils shall be remedied, and many more prevented.

<sup>z</sup> *Schultens* understands by ברעב, publick famine, owing to the real scarcity of provisions, with mortality, pestilence, and all the other calamities that sometimes have accompanied, and greatly embittered it; and by famine, ver. 22, — private penury, and extreme poverty.

<sup>a</sup> Our translators have very properly rendered כִּידֵי, from the power, or force; literally it is, from the hand, &c. which every one must have observed commonly signifies, strength, vigour, or power exerted in action. The same word is applied by the Arabs to the wind, flame, grave, snare, lion, bear, dog; and they literally express themselves — the hand of the wind, the hand of flame, &c. *Schultens* interprets the phrase as expressive of all the ravages and devastations of war and bloodshed; which are doubtless implied.

SECT. 8.

**Job v. 21.** In ordinary it may be expected, that a modest and prudent virtue will be your security from scandal and defamation; and, if not, yet your conscious integrity will be proof against its bitterness; and your honest heart intrepid under its worst consequences: even suppose your reputation, fortune, and life, in one and the same breath, struck at by this scourge, this scorpion.

22 In the way of honour and conscience you will heartily despise any incidental evils that may follow; it will be quite below you to be afraid of private ill fortune, and those anxieties and distresses which sometimes befall servile drudges, for their necessary sustenance.

23 As though there was an intimacy, connection, or confederacy

21. Thou shalt be hid from the <sup>b</sup>scourge of the tongue: neither shalt thou be afraid of destruction when it cometh.

22. At destruction and famine thou shalt laugh: neither shalt thou be afraid of the <sup>c</sup>beasts of the earth.

23. For thou shalt <sup>d</sup>be in league with the

<sup>b</sup> The *shut*, or the *scourge of the tongue*, is a very common idiom for all the species's of slander and defamation; those numberless methods of prejudicing their neighbour in men's discourses, too commonly and basely practised.

<sup>c</sup> **הית חארץ** in the *Hebrew*, and *ἄγιστος* in the *Greek*, are frequently used to signify serpents male and female; and as beasts are afterwards mentioned, they most probably denote serpents, basilisks, and other venomous reptiles here.

<sup>d</sup> *Schultens* remarks, that our version does not come up to the original, which signifies, *taming, bringing into subjection, forcing to surrender, or reducing to the state of tributaries and dependants.*

the \* stones of the field ; and the beasts of the field shall be at peace with thee.

deracy betwixt you and the sharpest flinty stone, or ponderous unweildy rock, you will be under no concern about them : and, as if they were subjects and tributaries, you shall receive no harm from noxious animals and poisonous serpents.

SECT. 8.  
Job v. 23.

24. † And thou shalt know that thy tabernacle shall be in peace, and thou shalt visit thy habitation, and shalt not sin :

You may fully depend upon peace and safety, a growing prosperity and the most compleat happiness within your own house and family : and without, when you visit and examine the state of your flocks and herds, there shall be no room for repining, you will find them multiplying and flourishing.

25. Thou shalt know also that thy seed

Your substance and possessions arising from the earth's yearly

F 4

\* Chappelow proposes here to read *ibne* instead of *abne*, and that those savage *Arabians*, distinguished by the name of *scimitæ*, are alluded to. Whoever recollects what the ancients usually wore on their feet, and how many perhaps had no covering or defence at all for them, will not wonder that to be exempt from injury, by the *stones of the field*, was reckoned an happiness.

† In this verse we meet with terms borrowed from the rural pastoral life of ancient times. By אהל is meant the *shepherds moveable tents*, which they could easily strike to go in quest of fresh *pasturage* : by נוך any kind of *lodge or hut* to dwell in, more particularly a *sheep-cote*. Thou shalt not sin, the words signify, thou shalt not deviate from thy scope, miss thy mark, or be frustrated in thy purposes — all events shall answer thy most sanguine hopes, and the utmost of thy wishes.

SECT. 8. yearly produce shall greatly  
 { exceed your consumption, and  
 Job v. 25. a numerous and most desire-  
 able, healthful, and dutiful  
 offspring shall give relish to  
 all your other enjoyments.

seed shall be great;  
 and thine offspring  
 as the grass of the  
 earth.

26 After you are fully satisfied  
 with life in its noblest perfec-  
 tion, and drawn out to the  
 longest date of human nature,  
 confessing it is enough, you  
 shall with ease lay it down ;  
 and the common receptacle  
 take your earthly remains : as  
 heaps of full ripe grain in  
 time of harvest are piled up  
 in stocks, or deposited in gra-  
 naries.

26. & Thou shalt  
 come to thy grave in  
 a full age, like as a  
 shock of corn com-  
 eth in his season.

All

& The rural images are still preserved, and *Job* brought to  
 a decrepit and extreme old age ; to a mortality, strictly speak-  
 ing, natural ; and to the house appointed for all the living  
 — by similes taken from corn that is compleatly ripe, and  
 laid in a regular heap, or carried into the barn.

Among numberless other beauties, the most happy and  
 apposite similes of this performance are very observable.  
 What more natural emblem, than harvest, of mortality  
 without pain or sickness, from mere old age, and an univer-  
 sal decay and failure of all life's organs and functions. The  
 following lines do elegantly express this.

Of no distemper, of no blast he died ;  
 But fell like autumn fruit that mellowed long,  
 Ev'n wonder'd at because he dropt no sooner ;  
 Fate seem'd to wind him up for fourscore years,  
 Yet freshly ran he on ten winters more,  
 Till, like a clock worn out with eating time,  
 The wheels of weary life at last stood still.

27. Lo this, we have searched it, <sup>b</sup> so it is ; hear it, and <sup>i</sup> know thou *it* for thy good.

All I have to add is, that SECT. 8.  
these instructions are the sense Job v. 27.  
of all your friends, and grounded upon solid wisdom and abundant experience ; therefore, if you know yourself, and consult your true interest, you will make a proper use of them, and reap the greatest lasting benefit from them.

<sup>b</sup> כִּן הִיא *Ita se res habet, certum firmum est, the thing is so, the matter is very plain and certain.*

<sup>i</sup> דַּע לְךָ *Know it for thyself, or know thyself.* Eliphaz <sup>i</sup> this close short conclusion seems to take in all Job's friends, as unanimously concurring with him in the censure he had past, and the advice he had administered.

## C H A P.

## CHAP. VI. SECT. IX.

Job renews his mournful complaints. He sets forth the multiplicity and extreme acrimony of his afflictions which extorted them. Having no visible prospect of their removal or abatement, he wishes them heightened to the degree that would speedily issue in compleat destruction. He vindicates his character and piety; and though his expectations, as to this world, were cut off, and he could have no imaginable temptation to falsify or conceal the truth, yet he would freely declare it, and not admit his integrity to be justly impeachable; nor at any rate allow, that wisdom was departed from him. Ver. 1—14.

J O B vi. 1, 2.

SECT. 9.

J O B vi. 1, 2.

**J**O B, clearly perceiving in what mistaken view *Eli-phaz* considered his adversity, and upon what false grounds he prescribed to him humble and earnest addresses to the sovereign Being; remonstrated to the following purpose. To prescribe remedies, or afford proper instructions in a case, it is requisite, first, to understand

J O B vi. 1, 2.

**B**UT Job answered and said, O that my grief were <sup>k</sup> thoroughly weighed, and my calamity laid in the balances together!

<sup>k</sup> This expression is very properly rendered, *thoroughly, exactly, strictly, or impartially weighed, poised, elevated, examined*: it is a common *Hebraism*, and literally translated, *in weighing weighed*.



stand it; and in this unhappy one of mine, I cannot but intimate a real concern that this is not done; and earnest wishes that the long train and sad detail of sufferings, as well as complaints, might be duly attended to, impartially examined, and fairly stated.

SECT. 9.  
Job vi. 1,  
2.

3. For <sup>1</sup> now it would be heavier than the sand of the sea: therefore my words are swallowed up.

They are so multiplied and accumulated as not easily to be reduced to any rules of common experience, or brought within the compass of general observation: when the numerous grains of sand contained in the wide extended ocean are distinctly told; or the bulk and weight of the whole mass is exactly shewed; then will language express my miseries, and words be found to signify both what they are, and what they denote.

External

<sup>1</sup> עתה *Nunc enimvero* may be interpreted, as *Schultens* observes, so as to add great force: partly affirming or concluding, and partly noting the encrease of his afflictions, even to the present time. *Swallowed up*, as עָרַב is rendered, *S. Jarchi* interprets by the *Chaldee megam gemin*, signifying *stammering words*, or such as have no articulate sound; which he must have derived from עָרַב, a radix not found in the *Hebrew*, but in the *Arabic* and *Ethiopic*, denoting a *stammering voice*, or an *impediment in the speech*. עָרַב, which seems to be the radix of this word signifies, *to be absorbed, swallowed up, devoured*: the sense is, *I am unable to represent, utterly lost in attempting the description*.

SECT. 9. External marks of wretchedness surely never were stronger, and yet they express but a small part; the raging distemper burns inwards, and is known only to the Being who inflames, or the mind that endures it: as the fatal wound, from a transfix'd shaft impregnated with deadly poison, spreads, infects, and soon destroys the whole body; or as the advancing regular troops of a victorious enemy throw a town or country into the utmost consternation: so

am

4. For the<sup>m</sup> arrows of the Almighty are within me, the poison whereof drinketh up my spirits; the terrors of God do set themselves in array against me.

<sup>m</sup> There is something of grandeur and sublimity in the images of this representation: the plain meaning is, his pain was violent, his inward anguish excruciating, his misery inexpressible: but he accounts for it from arrows drenched in poison; and his horrors from armies that attack him. The *Persians* and *Scythians* were remarkable for this inhuman barbarous custom of poisoning their arrows.

Qui mortis sævo gement ut vulnere causas,  
Omnia vipereo spicula felle linunt.

Ovid.

Integer vitæ ———  
Non eget mauri jaculis neque arcu,  
Nec venenatis gravida sagittis  
———— pharetra.

Hor.

*Vid. Sen. in Herc. Oct. 566. Soph. in Trochin. 1061. In elect. 785.*

A similar poetical expression *Deut. xxxii. 42. I will make mine arrows drunk with blood.* Figuratively the word signifies, calamities, sorrows, thunder, lightning, hail, rain, &c.

am I very sensibly affected SECT. 9.  
 with present misery, neither Job vi. 4.  
 am I without apprehensions as  
 to future.

5. <sup>n</sup> Doth the wild  
 afs bray when he  
 hath grafs ? or low-  
 eth the ox over his  
 fodder ?

Those who have met with 5  
 nothing greatly to perplex or  
 disturb them, can hardly con-  
 ceive of the afflictions of o-  
 thers ; but is it common, or  
 would it answer any end, to  
 pour out bitter lamentations  
 without occasion ? Did I ever  
 use to do it ? No more than  
 the wild afs in the richest pas-  
 ture brays as hunger-bitten ;  
 or the ox lows as starved with  
 plenty of provision.

6. <sup>o</sup> Can that  
 which is unfavoury  
 be

While our natural sensa- 6  
 tions remain, it is impossible  
 not

<sup>n</sup> This seems to be an apophthegm, or proverbial remark-  
 able expression, and to intimate that *Job* had sufficient cause  
 for his bitterest complaints : it has moreover been interpreted,  
 as glancing at the too common condolence of the prosperous,  
 namely, finding fault with the distressed, in particular *Job's*  
*visiter's* ; and *Eliphaz*, to the introduction of whose discourse  
 it may contain an answer : that whatever instruction or en-  
 couragement *Job's* advice had afforded, and whatever defect  
 in the application of his own religious maxims he might be  
 willing to reproach him with, yet the most virtuous of man-  
 kind could not suppress the voice of nature, nor, in his con-  
 dition, avoid lamentation. Both parties, as is not uncom-  
 mon in the heat of disputation, might be a little too severe  
 upon one another's expressions ; but *Job*, on all occasions,  
 appears to have had the more rational, enlarged, and noble  
 sentiments of God and providence, of piety and virtue.

<sup>o</sup> This, I apprehend, is another ancient aphorism : the  
 sense I have endeavoured to give in the paraphrase, but there  
 are different opinions about the allusion and literal interpre-  
 tation.

SECT. 9. not to make some difference  
 with respect to matters that  
 Job vi. 6. are, in themselves, altogether  
 dissimilar: neither is it at  
 man's option whether or no  
 he will relish that which is  
 insipid; or truly enjoy that  
 which has not the power to  
 afford him the least degree of  
 satisfaction.

be eaten without salt?  
 or is there *any* taste  
 in the white of an  
 egg?

7 So far from that, as to my-  
 self, I am perfectly satiated  
 with the things which were  
 always unpalatable, that in  
 health I was averse to; and  
 which now, under afflictions,  
 and my strength enervated,  
 cannot but create an high dis-  
 gust, and utter abhorrence.

7. The things that  
 my soul refused to  
 touch *are* as my sor-  
 rowful meat.

8 Whatever is the cause, and  
 however it may be reckoned I  
 ought

8. P Oh that I  
 might have my re-  
 quest!

tation. *Schultens* understands by *ur chalamuth*, the rising sa-  
 livia in the mouth of infants, or its falling and dropping in the  
 case of old age. Others, as *Malvenda*, *Hottinger*, and *Hinckel-*  
*man*, *saliva vel spuma coaguli lactis*, and would read, *is there*  
*any taste in the watery serum, or insipid whey strained from curdled*  
*milk?* — Or, *is there any taste in the froth of milk curdled?*  
 They suppose *Job* designing to retort upon *Eliphaz*, as hav-  
 ing said nothing to the purpose: and *Pope* somewhere uses the  
 same simile — calling one of his carping critics and poetical  
 persecutors, *a curd of asses milk*; but our own interpretation  
 of the unusual term, by the *white of an egg*, seems to come  
 nearest to the author's meaning. *Mr. Mudge* thinks the next  
 verse alluding to that disease commonly called the Doctor, or  
 to *Job's* medicines and bitter potions.

P There is a peculiar elegance in the original, *מי יתן*,  
*quis dabit*, and afterwards, *Deus det*, literally, *who will give*,  
 and,

quest! and that God would grant *me* the thing that I long for.

ought to behave in this extremity, yet whence relief must proceed, and wherein it only consists, is very clear to me: my best reason dictates, as most suitable to my circumstances, this humble, ardent address to the infinite Being.

SECT. 9.  
Job vi. 8.

9. Even that it would please God to destroy me; that he would let loose his hand, and cut me off.

That this world, bearing 9 the gloomiest aspect on all accounts that concern me; my fortune and family gone, my constitution quite broken, and my friends only left to increase my burthens with heavy censures; he would be pleased, if agreeable to all his grand designs of government, wisdom and benevolence, some way, by withdrawing his support, or augmenting my tortures, immediately to give me a discharge, and, at one stroke, reduce me to dust again.

This

and, *may God give*. It is in his sole option when and how to grant this. May not this sentence imply the strongest possible refutation of the censures past upon *Job*? that whatever he had done he was willing to die with it; which had it been evil, as his friends suggested, could not but excite terror in the near approaches of this end of all men. In short, he may be understood as declaring, I am not a hypocrite, for I am not afraid to die.

<sup>a</sup> *Schultens* explains this term as borrowed from *archery*, and as expressive of an arrow, which being drawn to the head in a well-strung bow, and the hand suddenly taken away, flies with great rapidity to the mark aimed at.

SECT. 9. This should be my comfort  
 even in death, and, I am in no  
 Job vi. 10. doubt, would inspire me with  
 constancy and magnanimity ;  
 that I have acted uprightly  
 and sincerely, neither prevari-  
 cating with the laws of God  
 myself, nor concealing them  
 from others, my children or  
 domesticks, or wherever my  
 authority could influence.

11. Indeed, what natural vigour  
 remains in me, that I should  
 cherish any other hopes ? or  
 flatter myself brighter scenes  
 and happier days may return ?  
 What will shortly be the issue  
 is

10. ' Then should  
 I yet have comfort,  
 yea I would harden  
 myself in sorrow : let  
 him not spare, for I  
 have not concealed  
 the words of the  
 Holy one.

11. What is my  
 strength that I should  
 hope ? and what is  
 mine end that I  
 should prolong my  
 life ?

' The paraphrase of this verse is partly taken from *Petersi Schultens* explains the words as figurative and very emphatick : *terram pede percutiam cum strenuitate.* — In the utmost vehemence I will stamp the earth with my foot, triumph, exult, treat with insult and defiance the bitterest pains of dying moments : yielding a glorious testimony to the whole world, that my conscience and integrity have been the sole directors of my entire conversation. I know not but the last clause may vindicate *Job*, and likewise indirectly hint at *Eliphaz*, whose distinguishing characteristics seem to have been artful and insinuating ; — as if he had said, I am no double-dealer, time-server, in modern language, no canter or trimmer, I have acted uprightly, meant what I should do, and spoke so that every one might discern the bottom, and full meaning of my honest heart. Whether in strictness this be the sense of the text or not, would to God it was the settled principle, and prevailing practice of all mankind ! The learned *Mudge* translates, *I do not conceal my words from the Holy One ;* from his knowledge ; speaking low, as if I was afraid he should hear me. This may seem to limit the sense too much ; which, as a dying declaration, should be most general.

is exceeding plain ; and what SECT. 9.  
benefit or end of being can I Job vi. 11.  
previously propose, that I  
should wish the few and evil  
days of a life, so transient, to  
be prolonged ?

12. *Is my strength  
the strength of stones?  
or is my flesh brass ?*

My miseries forbid the de- 12  
fire, and indeed the materials,  
whereof my constitution is  
formed, extinguish the hope ;  
unless my bodily substance,  
as monuments, consisted of  
molten brass, or of the com-  
pact hard rock ; the reiterated  
violent shocks, I but barely  
sustain, will at length over-  
come me.

13. *Is not my help  
in me ? and is wis-  
dom*

Like that of all other mor- 13  
tals, my frame is dissolvable,  
perishable,

\* This seems to be a proverbial expression, the ancients  
made use of as well as the moderns ; and the comparison is  
frequently to be met with in the poetic, and other writings of  
antiquity.

Χαλκεον δε μοι ετορ ενεειν. *Hom. Il. Lib. 13. 490.*

Στηθεα δ' εσφαιρωτο πελωρια κ' πλατυ νωτον  
Σαρκι σιδαρειν. *Theoc. Id. xxii. 47.*

*Æs triplex — circa pectus. Hor.*

Non enim est e saxo sculptus, aut a robore dolatus homo  
— habet corpus, habet animum, movetur mente, movetur  
sensibus. *Cic. Acad. 2. iv. 31.*

*Schultens* interprets this as having something in it of de-  
cision and sneer — Behold ! — Mark ! I am shut up and tied  
down by a superior power, and have no possible way of re-

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lieving

SECT. 9. perishable, and if I could but dom driven quite  
 calmly wait, succour will from me ?  
 Job vi. 13. come ; but it encreases the  
 difficulty to have a man's ut-  
 most patience tried, and, at the  
 same time, suspected ; and all  
 one's prudence and virtue in  
 the hardest exercise, and yet  
 to be scarce allowed the pos-  
 session of a single good qua-  
 lity.

lieving myself ; and from thence it follows, according to my  
 friend's fine reasoning, that I have not the least wisdom,  
 truth, virtue, or religion.

SECT.



## S E C T. X.

Job, after declaring his integrity, and by wishing for a speedy and sudden death, giving the strongest proof thereof, upbraids his friends with unkindness; and, by a beautiful simile, represents their fallacious and ungenerous treatment. He professes his openness to conviction from rational argument; but withal his unalterable resolution to resign his understanding and judgment to nothing else. He very movingly pleads with them, in a matter of so much consequence, as his character, to retract any hasty censures, to reexamine, and not fix upon him charges he never deserved.

JOB vi. 14.

**T**O him that is  
 "afflicted pity  
 should

JOB vi. 14.

**T**HERE is something SECT. 10.  
 sacred in extreme mi-  
 G 2 fery, Job vi. 14.

\* The words will bear another interpretation, neither have I wholly omitted it in the paraphrase, viz that he is an ungodly wicked man, and whatever he professes, really devoid of all true religion, who shews no pity to his friend in adversity. The *vau* then must be interpreted *aliqui, otherwise*, as it sometimes signifies, instead of *but*, which it more frequently denotes. This is true in fact, but the usual sense, most probably Job's meaning, and that he is referring to *Esau's* intimations in the foregoing discourse, that he was guilty of some secret wickedness and gross enormity; and his strong efforts to bring him openly to confess it: which he takes extremely unkind.

The following lines express the sense in part, may help to check the insolence of wealth, and may entertain the generous humane reader.

There is a sacred reverence due to misery  
 Scorn to insult the wretched ———

— — — — —  
 Great souls with generous pity melt.

\* Both sacred and profane authors express heavy affliction,  
 and

SECT. 10. fery, that gives it an undoubted right to mercy : the  
 Job vi. 14. undone and wretched expect this debt, from the common fellowship of human nature ; what overflowings of the tenderest compassion, may distressed virtue promise itself from a sincere friendship ? How can you then depart from these maxims, and suspect, what no man had ever any room to do, viz. the truth and integrity of my piety and virtue ? Do not you tempt me to renounce my religious principles by thus questioning them ? or do not you demonstrate your own want of the noblest branch of religion, by shewing no humanity or charity ?

*should be shewed from his friend ; but he forsaketh the fear of the Almighty.*

15 But how low a degree of friendship, or how irregular a one,

15. \* My brethren have dealt deceitfully

and the depth of adversity, by terms borrowed from metals that dissolve in the furnace, or wax that melteth by the fire ; literally it is, to him that is *liquified, dissolved, melted down*. *cb. xxx. 22. Ps. cvii. 26. xxii. 14. Isai. xiii. 7.* And the *Heathen* poet,

Sic mea perpetuis liquefiunt pectora curis,  
 Ignibus admotis ut nova cera solet.

*Ovid.*

\* This is a most elegant striking representation of the instability and strange mutability of human affections ; very few look upon their most virtuous friends, with the same unaltered

fully as a brook, and as the streams of brooks they pass away :

one, and what unsteadiness and strange prevarication do I find among my acquaintance ; and to what more properly can I compare them, than to the sudden rise, and violent swell of lakes or rivers, and their as hasty and precipitate fall and decline ? By their conflux and torrent, they promise inexhaustible supplies of refreshing element, but they are transitory, and do not answer men's expectation.

SECT. 10.

Job vi. 15.

16. Which are blackish by reason of the ice, and wherein the snow is hid.

From different causes both their quantity, and even form and colour are uncertain, and perpetually fluctuating ; one while

G 3

unaltered eye of generous and steady regard, whether under the frowns or smiles of capricious fortune. The generality, it is plain from numberless instances, do not : whom he compares to inconstant brooks, by means of descending rains overflowing in winter, but dry in summer. Thus most friends are <sup>to</sup> an excess obliging while favours are mutual, and there is no more than ordinary occasion for them ; but in extreme necessity, when their help is most loudly called for, shun, scarce know, and basely desert them, for whom lately they professed an entire esteem. The simile is natural, and worked up with the utmost beauty and energy. *Schultens* observes, that the *Arabs* usually compare a treacherous friend to a sudden torrent, or land-flood, and hence say — *I put no trust in the flowing of thy torrent : and, O torrent thy flowing subside.* So the *Latin* and *English* poets,

Donec eris felix multos numerabis amicos,  
Nemo ad amissas ibit amicus opes.

I call'd to all my friends, but they were gone :  
Friendship grows cold when poverty comes on.

SECT. 10. while clear and transparent,  
 another turbid and muddy ;  
 usually moveable and fluid ;  
 but, when turned to ice, stiff and  
 torpid, taking a dusky black  
 hue, and discolouring as well  
 as absorbing the whitest snow.

Job vi. 16.

17 They do not continue long  
 in this congealed rigid state,  
 before a milder air separates,  
 warmer weather agitates, and  
 a growing heat and sultriness  
 of season quickly dispatches  
 them from their wonted chan-  
 nels.

18 They are soon lost in the  
 rapidity and irregularity of  
 their

17. What time  
 they wax warm,  
 they vanish ; when  
 it is hot, they are  
 consumed out of their  
 place.

18. <sup>2</sup> The paths of  
 their ways are turned  
 aside :

<sup>1</sup> There is a different rendering of this, which I presume is rather valuable for its peculiar elegance than real solidity : it is however taken from the Syriac, and supported by the authority of some Jewish writers. Instead of *wax warm* they interpret *Zarab*, by *friguit*, *coarctus est*, viz. *In tempore quo frigescent, sive coarctantur evanescent* : that is, almost in one and the same moment of time, they are cold and hot, freeze and thaw, roar in loud torrents, and silently glide away. The sentiment is ingenious and pretty, and the truth thereof every day experienced from unstable selfish men, who, like flies, bask in the warm sun of another's prosperity, but, in the instant of his change of circumstances, are all gone. The prophet *Jeremiah*, ch. xiv. 2, 3. probably had this passage in view, for the most material thoughts are the same, in his description of a great drought and scarcity of water. *Judah mourneth, and the gates thereof languish. The cry of Jerusalem is gone up. Their nobles have sent their little ones to the waters ; they came to the pit, and found no water, they returned with their vessels empty : they were ashamed and confounded, and covered their heads*

<sup>2</sup> *Schultens* refers this passage to the bands of travellers, who, whether for pasturage or merchandize, wandering in the

aside: they go to nothing and perish.

their winding vast courses; SECT. 10.  
and by means of the thirsty Job vi. 18,  
earth and scorching sun evaporate, or are exhausted.

19. The troops of Tema looked, the companies of Sheba waited for them.

The travelling companies **19**  
of merchants, or wandering unsettled people, from *Tema* and *Sheba*, fully expected, on the banks of these overflowing lakes or rivers, to pitch their tents, to unload their burthens, and find there a commodious harbour for rest, and abundant refreshment.

20. They were confounded, because they had hoped; they came thither and were ashamed.

The greater their dependence, the more vexatious **20**  
proved their disappointment: upon their arrival, all their flattering hopes appeared vain illusion: they were in the utmost consternation and real confusion; neither could they account for so sudden and astonishing a change.

21. \* For now ye are nothing: ye see *my*

You cannot but perceive **21**  
where this emblem is pointed,  
G 4 and

the vast desert, and quite spent with fatiguing journies and parching thirst, had left their proper road to follow the water-course, had lost themselves, and perhaps despaired and died. His reasons do not appear satisfactory, nor the travellers properly introduced, to perfect the simile, antecedent to the next verse.

\* The application is natural and spirited: they had used sounding words, and promised great things; they performed nothing. The sense comes to the same, whether the reading be **אין**, *to undervalue*, *nihil*, *nothing*, *of no use or value*, or **אין**, *the*

SECT. 10. and how exactly it tallies to *my casting down, and*  
 your own character and be- *are afraid.*  
 Job vi. 21.

behaviour : whatever we were all in the heights of prosperity, it is plain you are nothing, nor able to afford the least relief or consolation under a change of circumstances. Adversity only so alters, affrights, and confounds you, that either you have not judgment left to discern that I am the same person, or not courage enough to appear in an honest man's vindication.

22 And whether it be the one or the other of these, I may fairly conclude, that if you had any facts to produce to my disadvantage, they would be

22. <sup>b</sup> Did I say bring unto me ? or give a reward for me of your substance ?

*the thing, the very torrent, and deceitful brook itself. The learned Hebrician, Mudge, has it, you see my heart-broken condition, that needs the cheering of friends, and you stand aloof, and are afraid to come near me.*

<sup>b</sup> Probably alluding to the prevailing custom, especially among the *Oriental*s, of accompanying their visits or addresses to distinguished personages, with expensive gifts, or rich presents ; which if they usually had done, but now discontinued, in the instance of *Job* himself, he might intimate how ungenerous it appeared, as he had now the most occasion. It seems quite foreign from the purpose, as some have done, to refer it to his behaviour as a magistrate, or man of wealth and power ; and his incorrupt, unbribed, unrewarded proceedings in his station.

His appeal to character is afterwards made with great propriety, as it is the last thing a generous mind would have recourse to : it was absolutely necessary, when it was done, to vindicate himself.

be in the highest degree ag- SECT. 10.  
gravated ; and if I had re- Job vi. 22.  
quested any favours or pre-  
sents, they would have been  
utterly denied me.

23. Or deliver me  
from the enemies  
hand ? or redeem  
me from the hand  
of the mighty ?

However usual it be for 23  
opulent and powerful friends,  
at no small expence, where  
they profess a regard, to shew  
liberality and munificence, to  
pay down the price of their  
deliverance when taken cap-  
tive ; or interpose by force of  
arms to recover them from  
oppression and thralldom,  
mine, I may be pretty cer-  
tain, are not of this sort.

24. Teach me,  
and I will hold my  
tongue : and cause  
me to understand  
wherein I have erred.

But knowledge and pro- 24  
found wisdom you pretend  
to, produce something that  
shews this, and I will be  
silent and all attention : fur-  
ther, as to my errors and  
transgressions, which you al-  
lege, but do not prove ; only  
support a fact, or exhibit a  
single instance, beside the in-  
firmities common to all men,  
so as to convince me wherein  
I am guilty, and I will im-  
mediately submit, and most  
humbly confess it.

25. \* How forcible  
are right words ! but  
what

How convincing and per- 25  
suasive are solid plain argu-  
ments,

\* The *Chaldee* Paraphrase renders, *how sweet are the words*  
*of the just, and let him that is fit of you to reprove, reprove ;*  
which

**SECT. 10.** ments, directly to the point, and proceeding from consistent ideas and candid minds ! but what signify general declamatory speeches, or uncharitable rash censures ?

**Job vi. 25.**

what doth your arguing reprove ?

26 Can you esteem laboured long discourses, made up of words or sentences that are nothing at all to the purpose, adapted to my case, and likely to assuage my intense misery : are they proper to set against that energy of speech, which flows directly from the inward sense of the acutest pain ? rather are they not meer trifling with grief, and insulting wretchedness ?

26. Do ye imagine to reprove words, and the speeches of one that is desperate, which are as wind ?

27 And what acts of tyranny or iniquity will he boggle at, who

27. <sup>d</sup> Yea, ye overwhelm the fatherless, and

which in the language of the New Testament would be, — *He that is without sin among you, let him first cast a stone* — **St. John xiv. 7.** The *LXX*, instead of forcible, read trifling, despicable words — and interpret how vain and frivolous seem the words of one who is true ? The sense of the original is — *what strength and weight is there in words, that really direct and yield instruction ? but what argues or signifies, that chiding and declaiming which proceeds from you ?*

<sup>d</sup> The *Vulgate* renders — *subvertere nitimini amicum vestrum*, you endeavour to subvert your friend : and some understand *ru*, not of digging, but of feasting and revelling. The *radix* signifies to provide, make ready, prepare, as it is applied to wells, pits, sepulchres, catching wild beasts, making provision for a feast — and the means of doing mischief ; the last seems here intended, and most probably to endeavour it by means of a pit or well, (though pit is not in the original,) as the *Arabs* much abounded with these ; which have been supposed



and you dig *a pit* for  
your friend.

who is capable of such a pro-  
cedure? the orphans patri-  
mony is not secure in his  
hands, nor his friend's life  
safe, if in his power to de-  
stroy it: there is nothing to  
hinder him from going the  
utmost lengths of injustice and  
barbarity.

SECT. 10.

Job vi. 27.

28. \* Now there-  
fore be content; look  
upon me, for *it is*  
evident unto you if I  
lye.

For your own sakes, and 28  
for mine, I beseech you take  
this wise resolution, strictly  
to accommodate your talk to  
the case in hand; or utter  
nothing but what is proper  
for you to speak, and me to  
hear: I hang out no false co-  
lours; look full in my face, you  
see a true man: look on your  
own, and reflect within your-  
selves, whether it be not utterly  
improbable, that I should deal  
in

supposed greatly to have contributed to their independency  
and security. *Diodorus Siculus* mentions their wells: and  
though these descendants of *Ismael* cannot be said never to  
have been conquered, for *Pompey*, *Trajan*, and *Severus* were  
too potent for them: yet none of their conquerors have ex-  
tirpated or subdued them. *Vid. Dio. l. xviii. l. xxv. l. xxxvi.*  
*in excerpt. Theodos. p. 849. Ed Leunclav. Plut. in Pom. Ann.*  
*Marcel.*

\* Some suppose the manner of arraignments at the bar of  
publick justice here alluded to, in which the criminal and  
his accusers were to meet face to face, and look full at one  
another; if any circumstance could be gathered from thence  
that might help to acquit or convict him. There is no  
doubt of such a custom, but whether of equal antiquity  
with the early age of *Job*, may not be so easy certainly to  
determine.

SECT. 10. in subtlety, or in any respect  
 deceive you.

Job vi. 29.

Return, I beseech you, to a more sedate and impartial way of thinking, and retract your premature judgment and perverse constructions: do not take every thing by the worst handle, nor account for my sufferings from criminal causes: let it not be iniquity, either secret or publick, that has brought all this evil upon me: again and again recollect yourselves, and consider matters most deliberately, before you divest a man of his innocence, and charge me with crimes I am perfectly clear of.

30 My expressions have been open and unreserved: what can you tax them with, or what just law have they contradicted? can you say, that  
 I am

29. † Return, I pray you, let it not be iniquity; yea return again, my righteousness is in it.

30. ‡ Is there iniquity in my tongue? cannot my taste discern perverse things?

† As if they were taking leave without saying any thing further, and going off confirmed in their opinion: the patient man recalls them with the most graceful modesty and pathetick tenderness: *return, &c. Let it not be iniquity — yea return again, there may be righteousness in me: at least make another trial, before you fully determine there is not.*

‡ The moving pathos and perfect propriety of this conclusion are equally admirable; which is the temper and principle of every man of integrity, he declares that — should his tongue utter what was not right and just, the only reason would be, because he did not judge right, could not think justly — but could he not really distinguish in the plainest case in the world, *viz.* his own actions, character and integrity?

I am incapable of distinguish-<sup>SECT. 10.</sup>  
 ing betwixt right and wrong, <sup>Job vi. 30.</sup>  
 or that my moral judgment is  
 vitiated and perverted?

## CHAP. VII. SECT. XI.

*By several very natural and striking similitudes Job farther represents his misfortunes and calamities. He bewails himself in pathetic moving strains. He expostulates; and solicits a speedy release, or some small respite, previous to his dying, or this release happening in the ordinary course of things. Ver. 1, to the end.*

JOB vii. 1.

<sup>h</sup> **I**S there not an appointed time to

JOB vii. 1.

**I**S there not a certain and <sup>SECT. 11.</sup>  
 determinate portion of <sup>Job vii. 1.</sup>  
 time,

<sup>h</sup> The original signifies, *a regular attendance, an orderly discharge of duty*: and, in some few places, the time allotted, or particular season prescribed for these: it is likewise frequently applied to military affairs — an army of disciplined troops: to wars and battles: and denotes the terms of enlistment, the condition of service. The simile has great strength and propriety in it — the soldier reasonably expects his pay and discharge, according to the terms of his enlistment; his station having hard service and the greatest hazards belonging to it. Is not this man's condition? and, if he be faithful, may he not hope for a recompence? Do not the following lines elegantly illustrate this affecting passage?

Wait thou with patience, till the circling hours  
 Shall bring the time of thy appointed rest,  
 And lay thee down in death. The hireling thus  
 With labour drudges out the painful day,

And

SECT. II. time, assigned by the laws of Providence, to comprize in it the life of mortal man, with whatever concerns it ? are not his days of labour and patience, like those of an hireling, fixed and limited to a definite number ?

Job vii. 1. to man upon earth ? are not his days also like the days of an hireling ?

2 As the lengthening shades, and evening refreshing breezes, are ardently wished for by the laborious vassal, to remit his toil, and repose his weary limbs; and as the industrious hireling has a fixed eye to, and impatient expectation of the product and recompence of his incessant care and arduous pains :

2. As a <sup>1</sup> servant earnestly desireth the shadow, and as an hireling looketh for the reward of his work :

3 So may I solicit, I hope without offending, a more welcome

3. So am I made to possess months of vanity,

And often looks, with long expecting eyes,  
To see the shadows rise ; and be dismiss'd.

Fix'd is the day when mis'ry will be past,  
The utmost time our faculties can last.  
As longs the slave for sleep's refreshing bow'r,  
As hirelings sigh for night's rewarding hour,  
So while vain months protract this painful breath,  
Long harass'd virtue seeks repose in death.

<sup>1</sup> The difference betwixt a *servant* and an *hireling*, in antient times, most probably was, that the former had been taken in war, or bought with money ; the latter set a value on his time and labour : hence one seems to have nothing more in view than rest ; the other looked for his wages. *A servant labouring in the heat of the sun earnestly desires, gapes, pants after a cool refreshing shade*, is an interpretation the words will bear, but hardly expresses the full meaning.

\* vanity, and wearisome nights are appointed me.

welcome deliverance from the heavier pressures of affliction and adversity entailed on me ; since even the nights, that yield others relaxation, to me continue the round of fatigue and anxiety. SECT. II.  
Job vii. 3.

4. <sup>1</sup> When I lie down I say, when shall I arise, and the night be gone ? and I am full of tossings to and fro unto the dawning of the day.

If there be any sensible difference, my nights are most tedious and distressful ; indeed my wakeful grief, teasing pain, and perpetual change of posture for very anguish, make me wish them the shortest measures. 4

5. My flesh is clothed with worms and clods of dust, my skin is broken and become loathsome.

The whole, once curious machine, my animated body, now more resembles a livid dead corpse, or carcass in the possession of devouring insects ; nothing remains but a ghastly deformity, and universal

\* The original denotes *pain and misery*, as well as *emptiness, insignificance or vanity* ; and *possesses* intimates, these were a kind of inheritance left, or estate entailed upon him : but misfortunes and calamities have inherited me, is a form of speech, as *Schultens* observes, peculiar to the *Arabs*. As likewise, when time is applied to affliction, to use the term *months*, not, in ordinary, *days*, which, in our language, would answer better to nights.

<sup>1</sup> Literally it is, *if I shall lie down and say, when shall I arise ? then he extends the evening, and I am full of agitations and tossings, even unto the dawn of the day*. The meaning is, his misery was constant and uninterrupted, without the least intermission or cessation. For a parallel place, and a description of heightened troubles, see *Deut. xxviii. 65, &c.*

SECT. II. versal tendency to dissolution  
and putrefaction.

Job vii. 6.

No weaver's shuttle moves and returns so quick and constant to the end of his labour, as do my days of grief and pain succeed one another ; neither have I any ground to hope for abatement or mitigation, till my life is ended.

- 7 Oh that it might be recollected, and most seriously considered, how precarious and momentary a good this life is : and yet what consequences follow, and advantages are gone, absolutely, and beyond a possibility

6. My days are swifter than a weaver's shuttle, and are <sup>m</sup> spent without hope.

7. <sup>n</sup> O Remember that my life is wind : mine eye shall no more see good.

<sup>m</sup> Ab. Ezra, S. Farchi, Bochart, and others, reckon this verse beginning with a metaphor should end with one ; and instead of *spent*, or *worn away without hope*, render the words *fail*, or *are cut off at the end of the thread or woof* ; and *beth*, they either suppose written instead of *caph*, the note of similitude, by some negligent transcriber, or to be the same here in signification. To be *spent without hope of their long continuing*, and to be *certainly cut off at the end of the thread or woof*, makes no material difference in the sense : — only the latter seems to add to the beauty and perfection of the allusion : the weaver's shuttle is in quick and continual motion, till the working up of his piece, and cutting it out of the loom ; but my successive miserable days are much faster weaving me up, till the whole shall be finished, and life ended.

<sup>n</sup> Some think *Job* should have infered, from the brevity and uncertainty of life, how patient and resigned he ought to be ; but is not his reasoning, that a condition of being subjected naturally to so much vanity and uncertainty, should not moreover have extraordinary calamities annexed to it ; but matters suffered to proceed in their usual course ?

sibility of retrieving, lapsed SECT. 11.  
and gone, when it is once de- Job vii. 7.  
parted.

8. The eye of him  
that hath seen me  
shall see me no more:  
thine eyes are upon  
me and I am not.

As if death closed all men's 8  
eyes, as well as his who is ut-  
terly deprived by it of all sen-  
sation, they shall never more  
behold him with pleasure, es-  
teem or desire. O thou un-  
sleeping eye of Heaven and  
Providence, if thou fix one  
frown upon me — I instantly  
wither, decay and die.

9. As the cloud is  
consumed, and va-  
nished away: so he  
that goeth down to  
the<sup>o</sup> grave shall come  
up no more.

As the thickening cloud in 9  
its quickest dispersion, or the  
condensed vapours in their  
hasty discharge, by descend-  
ing rain, moulded hail, or  
fleecy snow; so unexpected  
and sudden, frequently, is  
man's dissolution: his descent  
into the grave, and passage  
to the invisible regions, hap-  
pen upon the shortest notice,  
but he never returns.

10. He shall re-  
turn no more to his  
house, neither shall  
his place know him  
any more.

All earthly relations and 10  
connections, situations and cir-  
cumstances, he has taken a  
lasting farewell of: those sta-

שְׁאוֹל both signifies the *grave*, and perhaps most com-  
monly the same with *hades* in the *Greek*, or the invisible state  
and region of departed spirits, neither does it appear from  
any part of this work, that *Job* doubted another life, and  
a great variety in which, I apprehend, he expresses his firm  
persuasion thereof.

SECT. II. tions, persons or places, that  
 were most familiar to him,  
 Job vii. may mourn his loss, but shall  
 10. never more be his property,  
 nor enjoy his presence and acquaintance.

11 If these gloomy scenes be my only sad relief from undeserved and extraordinary calamities, with the heaviest reproaches, I shall not impose silence upon myself, smother the violent inward heat, nor attempt to suppress those just and bitter complaints, which would force their way against all opposition.

12 This liberty, I think, ought not to be denied me, unless it appeared that I should make an improper use of it; and that my passions transported me, as swelling waves; or my afflictions had transformed me into a downright monster:  
 then

11. P Therefore I will not refrain my mouth, I will speak in the anguish of my spirit, I will complain in the bitterness of my soul.

12. Am I a sea, or a whale, that thou settest a watch over me.

P Noldius and Schultens instead of *therefore I*, &c. render *gam ani, vicissim ego, etiam ego, in my turn I, or I also*; intimating that Job thought he might take his turn of speaking. Perhaps it might best be rendered here, *moreover, nevertheless, or since this is the case*. The meaning seems to be, I must e'er long submit to this fate, and I will strenuously assert my right, and defend my integrity while I am living.

Q By the word *tamin* the learned Bochart understands, not the *dragon* or *whale*, because it hath neither feet nor scales, liveth not in rivers, is not encompassed by nets, nor taken with a hook; but the *crocodile*. Vid. Boch. De Animal. l. i. p. 46—50.



indeed banks might be raised SECT. 11.  
 to keep me within compass, Job vii.  
 or guards set to prevent my 12.  
 doing mischief.

13. When I say,  
 my bed shall comfort  
 me, my couch shall  
 ' ease my complaint:

I have recourse to all the 13  
 ordinary means of refreshment  
 or alleviation: I expect, on  
 my bed in quiet slumbers, to  
 forget a while my griefs;  
 and, reclined on my easy  
 couch, to beguile the sense of  
 pain.

14. Then thou  
 scarest me with  
 dreams, and terri-  
 fiest me through vi-  
 sions.

But I do not find it so; 14  
 my rest is interrupted with  
 irregular and confused dreams,  
 and my imagination haunted  
 and disturbed with strange vi-  
 sionary objects, hideous fan-  
 cies, and the wildest horrors.

15. So that my  
 soul chuseth ' strang-  
 ling, and death ra-  
 ther than my life.

To that degree that they 15  
 make me weary of living; I  
 should really prefer to it some  
 incurable malady, or even an  
 untimely cruel death.

16. ' I loath it, I  
 would not live al-  
 way:

I am thoroughly surfeited 16  
 with what has already been  
 H 2 allotted

' There is something elegant and poetic in the literal in-  
 terpretation of *jissa be sichi*, as if his bed took part, *sympa-*  
*rtized*, or complained with him complaining.

' Strangling; *machanah*: *Schultens* renders suffocation, or  
 stoppage of breath, such as the Arabs style *al-chouak*, viz. a  
 disease in the throat obstructing or stopping the breath, so  
 as to hinder it from reaching the lungs and the heart: liter-  
 ally, my breath itself chuseth to be stopped, and my bones chuse  
 death.

' Chappelow seems to think, that *maasti* will admit the  
 same construction with *masafi*, as appears by comparing  
 ver.

SECT. II.

Job vii.  
16.

allotted me of this sordid despicable life : cease your cruel persecutions : my days, I hope, are hastening to an end ; and that nothing will retard or prevent their speediest flight, for they are empty of all satisfaction, and full of misery.

17 O most tremendous Majesty, forgive my unfeigned wonder, that an all-perfect Deity should render one of human race so considerable, as to treat him like an enemy ! and reduce him still lower, whose mortal existence, and unnumbered frailties sufficiently humble him.

18 The condescension is infinitely beneath my peerless Sovereign, to contend with one who can make no resistance ;

way : let me alone, for my days are vanity.

17. What is man, that thou shouldst magnify him ? and that thou shouldst set thine heart upon him ?

18. And that thou shouldst visit him every morning, and try him every moment ?

ver. 5 of this chapter : instead of *I loath*, he would read, *I am ready to be dissolved, I cannot live, or let me not live*. In this interpretation the terms are truly plaintive and moving ; but, with the ingenious *Langhorn*, we must say,

“ As man he suffer'd, and as man he mourn'd.”

The radix is *נָאָץ*, which signifies, *to refuse a thing with contempt, to reject with disdain, as not worth acceptance* : it should therefore, I think, be rendered, *I most heartily despise life upon such terms as at present I possess it*. The following verses are referred in the paraphrase, as *Job* seems to have intended them, particularly to his own case ; though they might be general expressions concerning an universal providence, in common use at that time, as well as since upon record in other parts of scripture.

tance ; to be severe upon him SECT. 10.  
 who is not capable of standing  
 the test of a rigorous justice ; Job vii.  
 18.  
 and never cease trying, with  
 inconceivable tortures, a weak  
 and helpless man.

19. How long wilt  
 thou not depart from  
 me, nor let me alone  
 till <sup>u</sup> I swallow down  
 my spittle ?

Indulge me, in the utmost 19  
 humility to ask, why thy dis-  
 pleasure is so hot ? when it  
 will abate ? or whether I am  
 to expect the least respite, or  
 a continual increase to the last  
 moment of my almost ex-  
 hausted and miserable being ?

20, and 21. I have  
 sinned, what shall I  
 do unto thee, O thou  
 Preserver of men ?  
 why hast thou set me  
 as a mark against  
 thee, so that I am a  
 burden to \* myself ?  
 and

But O thou most exact and 20, 21,  
 unerring Judge of what is,  
 and what ought to be in every  
 heart ; if in this, or in any  
 other respect I have gone too  
 far, and been out of my sphere,  
 let me trust thy mercy ; though

H 3

I am

<sup>u</sup> *Schultens* interprets this, *allow me so much time of respite, as while a person lets the saliva go down* : and it is a proverb with the *Arabs*, *let me swallow down my spittle* ; i. e. *rest after my fatigue*. And *Harivæus*, in his narratives styled *al-makamah*, the *assembly or society*, gives an instance of a person, who, when earnestly requested to give an account of his travels, answered, with some impatience, *let me swallow down my spittle, for my journey hath fatigued me*. Another is said to make this quick return to one who used the same form of expression, that, if he pleased, *he might swallow down the Tigris and Euphrates*.

\* According to the *correction of the Hebrew scribes* it should be read, and the original text was, *Yaleca, a burden to thee*, and not *Yalai, to myself* : but the *Jewish critics* are known to have taken great liberties, and several of the most learned  
 of

SECT. 11. I am no such wicked and ungodly wretch as these men imagine me to be, [for thou knowest the uprightness of my heart,] yet I acknowledge myself a sinner, and humble myself under thy afflicting hand; renouncing every fault and error I may have been guilty of, whether known or unknown. Let my repentance and confession then prevail with thee for pardon; and take away this heavy load of evils from me, and thereby remove the cause of those suspicions which my friends have entertained against me. For now, if I expire under thy rod, their suspicions are confirmed, and my character entirely stained beyond redress. And shouldst thou seek me in the morning, (the usual hour of judicature,) to judge between me and my friends, behold, I am not. The determination comes too late. When I am dead and gone, there will be no convincing them of the rashness of their censures;

and why dost thou not pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust, and thou shalt seek me in the morning, but I shall not be.

of that people have condemned them for it. The latter part of the paraphrase of these two verses is taken from *Peters*, whose interpretation seems very expressive, plain and full.

cenſures ; which, as they aroſe SECT. 11.  
 from the dreadful evils which Jobv ii.  
 they ſee me ſuffer, can only be 20, 21.  
 removed by a viſible removal  
 of thoſe evils.

## CHAP. VIII. SECT. XII.

*Bildad the Shuhite reſumes and enlarges on the argument againſt Job. Notwithſtanding all his proteſtations of innocence and piety, he aſſures him there was no medium in the affair, but either he muſt acknowledge his own guilt, or charge the Almighty with unrighteouſneſs. That miſery was a natural conſequence, and infallible token of wickedneſs. That this truth was eſtabliſhed both by ancient tradition and univerſal experience. He therefore concludes, that both Job, and eſpecially his children, had deſerved what they ſuffered ; and, as ever he deſired proſperity, he muſt renounce his evil courſes. Then, but not till then, it might be reaſonably hoped, Providence would interpoſe for his deliverance and ſafety. Ver. 1, to the end.*

J O B viii. 1, 2.

**T**HEN answered *⁊* Bildad the Shuhite and ſaid : how long wilt thou

J O B viii. 1, 2.

**B**ILDAD the Shuhite undertakes to refute the foregoing vindication, and enlarges SECT. 12.  
Job viii.  
1, 2.

H 4

*⁊* In compariſon with Zophar, who was impetuous, fierce and violent in his temper, *Bildad* may be reckoned grave, ſedate and ſententious ; yet the manner of his introduction is irregular and abrupt, and ſomewhat ſudden and paſſionate.

Sect. 12. larges to the following purpose: from the multiplicity of insignificant words, wherewith you stun our ears, and the strong emphasis you lay upon every frivolous sentence, it seems as if you designed to carry your point by a tedious prolixity, vehement passion, or obstinate unyielding contention.

Job viii.  
1, 2.

thou <sup>2</sup> speak these things? And how long shall the words of thy mouth be like a strong wind?

3 But what does your complaining tend to? or where will this clamorous defence of your own innocence end, but in settling the most impious shocking charges, even upon the tremendous matchless Sovereign?

3. <sup>2</sup> Doth God pervert judgment? or doth the Almighty pervert justice?

<sup>2</sup> The original for *speak*, frequently, though not always, denotes, *talk as in common conversation, words of course that will not bear a strict examination*: and Bildad seems retorting upon Job his charge against Eliphaz. Our translators have added, *and how long shall*, and *be like*, for which there is no necessity. The Hebrew is sufficiently expressive, and literally is — *How long will you say these things? as a strong wind are the words of your mouth.* Similar to Cicero's introduction of his oration against Catiline. *Quousque tandem abutere, Catilina patientia nostra?* And the poet,

— — — — — Qui tanta superbo  
Fæla sonas ore, et stumanti turbine perflas  
Ignorantiam aures.

*Sil. Ital. l. xi. 581. Sophoc. in Elect. 611.*

<sup>2</sup> The Chaldee paraphrase renders, *doth God subvert judgment, or the Almighty corrupt justice?* as do the LXX. The terms seem forensic, and the dreadful corruption alluded to is — *When the wicked are treated in courts of judicature as if they were righteous, and vice versa.*

vereign ? And have you any SECT. 12.  
 reasonable ground ? Is it pos- Job viii. 3.  
 sible, that the all-perfect Go-  
 vernor of the universe, should  
 violate his own eternal and  
 unchanging laws of truth and  
 equity ? And the supreme in  
 power have the least tempta-  
 tion to exercise that power in  
 his judgments and dispensa-  
 tions, after an arbitrary, un-  
 just, and tyrannical manner ?

4. <sup>b</sup> If thy chil-      The supposal is not more  
 dren have sinned a-      impious and wicked, than it  
 gainst      is

<sup>b</sup> Chappelow proposes to read, instead of *if, because* : and, in the room of *and, therefore* ; as is done *Ezek. xxxv. 6.* The instances wherein the conditional particle signifies *because* are so very few, that it is rather to be understood in its usual sense, for *if, if so be, since, perhaps, as.* This would make that a positive assertion, [that they actually were *cast away, stricken, suffered to fall* ; (from the Arabic, he had *armed himself, pointed his sword, sent out his weapons*) literally *by the hand of their transgressions or prevarications.*] which is indeed implied, but which no just man, surely, would dare to avouch, and declare as an indubitable fact, unless he had the clearest proof for it. For though, as *Peters* observes, many pious parents have had but untoward children, it does not appear from the history that this was *Job's* case : yet that the loss of so many children at once must needs sit up- permolt in his thoughts, and be accounted by him as the greatest of his calamities, is what no fond parent, I believe, will question. *Bildad* here offers at something to check his complaints upon this head ; though, like the rest of the ad- vice those miserable comforters gave him, it rather had a ten- dency to increase his sorrows. *Pet. Crit. Diss. 4to. p. 56.*

The meaning is the same, more directly expressed, that *Eliphaz* had more figuratively, and under different allusions, insinuated ; that if either he or his house and family had  
 been

SECT. 12. is absurd and extravagant.

But it is easily accounted for,  
Job viii. 4. that your once prosperous and flourishing family is now ruined and extinct : that your children, taking evil courses, suffered ; and, persisting in them, were overwhelmed with a sudden and terrible destruction.

gainst him, and he have cast them away for their transgression :

- 5 Neither can any other expedient be pursued to avail in your own case, but an immediate application to the Almighty ; religiously worshipping his adorable attributes ; devoting yourself entirely to his service and obedience ; and with all lowliness and humility submitting to his government and authority.

5. If thou wouldst seek unto God sometimes, and make thy supplications to the Almighty :

You

been innocent, sudden and utter destruction had never befallen them ; at least not with such extraordinary circumstances ; therefore, instead of expostulating and remonstrating, he should, as an humble suppliant, with earnest intreaties, implore the divine mercy and favour. *Schultens* reckons *Bildad's* design was not so much promising *Job*, on the terms of humbling himself, better fortune ; as convincing him by inferences of some certain truth and general doctrine, and of neglecting or violating the laws of God and virtue. The ingenious and learned professor aggravates, sometimes, both *Job's* words and those of his friends. Indeed the father *Houbigant* may have been too severe upon him, for his performance is a valuable one : yet his fiery criticism wants frequently to be criticized upon by men of cooler imaginations, and sometimes he refines a little beyond the genuine simplicity, and plain honest meanings of earlier ages.



6. If thou wert pure and upright, surely now he would awake for thee, and make the habitation of thy righteousness prosperous.

You cannot be without the fullest assurance of this plain truth in your own understanding; that nothing can be wanting besides renouncing all hypocrisy and insincerity; and practising an undissembled truth and virtue, to obtain heaven's immediate protection; to have all your miseries removed; and enjoy the most distinguished blessings of a kind Providence.

7. Though thy beginning was <sup>c</sup> small, yet thy latter end should greatly increase.

It matters not to how necessary and distressed a condition you are reduced, at the precise time when this event takes place; it will speedily produce the most surprizing difference, and greatest health and plenty; and though you, and every body else, came naked into the world, yet, instead of languishing away in sorrow the decline of life, your latter end should be remarkable for peace, joy and triumph.

8. For <sup>d</sup> enquire, I pray thee, of the former

If you are in any doubt of this, you may easily be satisfied,

<sup>c</sup> *Schultens*, from the *Arabic*, supposes one term to denote that he had scarce a hair or feather; the other, that they were thick set, or greatly abounding.

<sup>d</sup> It more than once or twice appears in this work, how great a stress was laid upon the authority of the ancients, and the knowledge derived to them from their long-lived forefathers;

SECT. 12.

Job viii. 6.

7

8

SECT. 12. fied, by only having recourse  
 Job viii. 8. to the age that went before  
 you ; neither can the least difficulty remain, if you still farther enlarge your inquiries (and be properly qualified with abilities and impartiality for making them) to remoter periods, and the accounts transmitted from men of ripest judgment, and of the earliest antiquity.

former age, and prepare thyself to the search of their fathers.

- 9 You do not seem to rely much on our experience and authority ; neither do we assume to ourselves any extraordinary degree of wisdom or understanding : in the few and transient days of one man's whole life, do his utmost, the labours of his mind must be confined to a few objects, and the effects of them take in but a very inconsiderable compass of truth and knowledge.

9. (For we are but of yesterday, and know nothing, because our days upon earth are a shadow.)

Their

forefathers ; neither need we consider the following verse, with *Chappelow*, as a *satyrical irony*, nor with *Schultens*, as a *bold hyperbole*, but as a plain matter of fact, that there could no comparison be well made, betwixt the intellectual progress and large experience of mankind, when their longevity extended to near a thousand years, and when the common standard was not one sixth part of that number ; for *Job* seems to have lived after the flood, when the periods were much abbreviated, and were gradually shortening ; but probably before they were fixed to, and generally terminated in, three score and ten years.

10. Shall not they teach thee, and-tell thee, and utter <sup>e</sup> words out of their hearts?

Their studied lessons of religious instruction, and well digested observations concerning the government of Providence; have both the solidest foundation, and come with the greatest weight of authority: they cannot but either inform and convince, or at least silence and make you ashamed.

SECT. 12.  
Job viii.  
10.

11. 'Can the rush grow up without mire? can the flag grow without water?

Their similitudes taken from natural things, and applied to moral, afford the most delightful and beneficial reflections: the original source of your calamities, and the certain ground of their continuance, being evidently no other than your defect of virtue, you see elegantly illustrated in the following one. Can the rush, or paper reed, spring up to any height, unless it be planted in marshy lands? and can the sedge, or red grass, grow

<sup>e</sup> By *millim* seems denoted, *instructive sayings, sentences of consequence*, as contradistinguished from *words of course*.

<sup>f</sup> These seem to be antient proverbial expressions borrowed from natural things, founded on observation, and are agreeable to the known laws of vegetation and natural philosophy; as *Boyle, Newton, Derham, &c.* have abundantly proved by incontestible experiments. The *rush*, or *papyrus*, probably was that plant growing in the fens of *Egypt*, or native of the banks of the *Nile*, whereof the inhabitants are said in antient times to have made paper.

SECT. 12. grow and flourish in a dry and barren soil ?

Job viii.  
12.

There needs not the rude hand to pluck, nor the mower's scythe to cut them down ; drain their moisture, or supply them not duly with showers or springs ; they decay of course, they soon languish and die.

13 In like manner it is with the worldly greatness of an ungodly wicked man ; even the most formal pretender to religion, without any truth and reality ; his most promising hopes, and aspiring secular views shall certainly all deceive him.

14 He may please and hug himself with his own folly and stupidity,

12. Whilst it is yet in his greenness, and not cut down, it withereth before any other herb.

13. So are the paths of all that forget God. And the hypocrite's hope shall perish.

14. \* Whose hope shall be cut off, and whose

\* Literally translated the expression is strengthened in this latter verse, for it is, *his hope shall cut off, quite tire, disgust, grieve, loath and abominate him* ; that is, *he shall be quite sick of, or heartily loath the thing which he hopes for, or places his confidence in*, for it shall be no better than *the security of the spider*. Thus infidels, that is, in the sense of the *Arabs*, those who do not believe in *Mahomet*, especially christians, are compared, *Alcor. ch. xxix. 41.* to a *spider*, which prepareth an *house* ; but verily, it is there said, a spider's house, did they but know it, is the weakest of houses. The *Chaldee* is remarkable, and the *Arabic*, for this manner of expression — thus a country well watered, is styled the *house of water* ; a treasury, the *house of riches*, &c. *Vid. Golius in Bot.*

The *LXX* translate, *he shall hold it fast, though he prop it*, which, in the usual sense of propping, seems to suit better with

whose trust shall be a  
spider's web.

stupidity, but, notwithstanding all his self-confidence and fond presumption, he has not the substantial ground-work of consistent good principles; nor any better security from his hypocrisy, for his dreams of happiness, than the spider has defence from danger in the weakest threads of its delusive art.

SECT. 12.  
Job viii.  
14.

15. He shall lean  
upon his house, but  
it shall not stand: he  
shall hold it fast, but  
it shall not endure.

The sagacious insect may trust to, and even enwrap and bury itself within its curious web; but it is not more artificial and subtle, than it is brittle and tender: thus the dissembling hypocrite may depend for safety upon an extreme sagacity, immense wealth, and powerful connections; but they will of course fail, for they are not all of them able to support him.

16. He is green  
before the sun, and  
his branch shooteth  
forth in his garden.

By another emblem, suppose him not only artful; but, as to temporal advantages, for a while prosperous and successful; like a garden plant well

with the construction and materials of modern buildings. But *Gussetius's* rendering of this passage is worthy of observation. *Objectum circa quod insanit res est cujus eum posse tædebit.* The very object for which he is mad with impatient desire, is the thing whereof he is afterwards most weary, or soonest surfeited with.

SECT. 12. well watered, situated in the richest soil, and so as to receive the sun's benigneſt influences; and plenteouſly ſend forth its ſpreading branches.

Job viii.  
16.

17 As to all human appearance he may be beyond the reach of danger, miſfortune or adverſity; thus the roots of this growing thickening tree, may ſtrike deep in the gravelly earth, interwine with one another, and wreath round the hardy rock, ſo as to promiſe ſtability, and even perpetuity.

18 But notwithſtanding his proſperity, ſtrength and ſplendour, the avenging hand of Providence has ſmitten and utterly deſtroyed him; juſt as the ſpecious vegetable, or flouriſhing plant has been blaſted and extirpated from its place, as if it had never been fixed there.

19 This proves the certain final iſſue, of all the advantage

17. <sup>h</sup> His roots are wrapped about the heap, *and* he ſeeth the place of ſtones.

18. If he deſtroy him from his place, then *it* ſhall deny him, *ſaying*, I have not ſeen thee.

19. <sup>i</sup> Behold, this is the joy of his way, and

<sup>h</sup> *Heath*, if he could have ſupported it, naturally enough to the deſign, renders this paſſage, *they are extended along the vallies, like trees by the banks of a river, like the aloe trees which Jehovah planted, like the cedars nigh the waters*: for which he quotes Num. xxiv. 6. and Eſth. i. 5.

<sup>i</sup> *Chappelow* ſuppoſes a tranſpoſition or hypallage here, and that the natural rendering is, *the way of his joy*; as  
Judg.

and out of the earth  
shall others grow.

tage or prosperity the vile hypocrite proposes to himself, from his impious and abandoned practice ; his thus mocking God and man : having a while cumbered the ground, he is cut down, that a new succession, and wiser generation may come in his room.

SECT. 12.

Job viii.  
19.

20. Behold, God  
will not cast away a  
perfect man, neither  
will he help the evil  
doers.

Upon the whole, the sovereign Lord, and great Director of all events and affairs, has a peculiar and distinguishing regard in the dispensations of his Providence, to

20

*Judg. i. 18. the Hebrew is, cast the city into the fire, instead of fire into the city : and Amos v. 15. the Hebrew is, they shall call mourning to such as are skilful of lamentation, instead of they shall call such as are skilful of lamentation to mourning. But the expression does not seem improper, and is the more striking and satyirical in its natural and most obvious interpretation — this is the joy, all the short-lived pleasure, and despicable poor satisfaction they shall ever have, of their impious ways, their vicious courses. There is another rendering, by Heath, from the Arabic, of the word translated joy, detraxit, by conturbavit de via, but neither this nor the other seem necessary to have recourse to : and such an idiom, or common phrase, is to be found in most languages. A judicious critic reckons, the wicked are described by the rush in a dry soil ; the good under that of a vine in a garden : and that this appears most evidently in the application, ver. 20, 21, 22 ; the place of stones being a firm stone wall to support the vine : but, at ver. 18, the vine or plant happens to be destroyed ; which, I fear, will prove an unsurmountable difficulty ; if he pleases, a wall of too much height and strength to be got over.*

SECT. 12. the actions and characters of mankind ; never rejecting or abandoning those to wretchedness, whose affections and conversations are religiously devoted to his honour and service : nor, on the other hand, ever encouraging the obstinately and impenitently vicious and wicked, to hope for his favour ; or expect the least relief from him in their greatest extremities.

Job viii.  
20.

21 If you are a truly upright and sincere man, never doubt it, but, instead of long bewailing your misfortunes after this disconsolate manner, you shall very speedily have occasion to smile with the highest pleasure, and rejoice in transport and triumph.

22 And as to your enemies and persecutors, who in words or actions have expressed an undue malignity, insult, or derision,

21. Till he fill thy  
\* mouth with laughing, and thy lips with rejoicing.

22. <sup>1</sup> They that hate thee shall be clothed with shame : and the dwelling-place of the wicked

\* Parallel places see *Psal.* xlvii. 1. cxxvi. 2.

<sup>1</sup> This conclusion seems conformable to a sentiment of the ancients, and law of the *Hebrews*, *Deut.* xix. 16—19. concerning the punishment of false witness ; and to intimate, that those who had charged *Job* with hypocrisy, and declared all his sufferings the deserved punishment thereof, if he was not guilty, ought themselves to suffer in like manner as he should have done, for their unjust procedure ; but it is implicitly supposed there was no great danger, for his compleat overthrow was abundant proof what had been his practice.



ed shall come to  
pought,

rision, they shall be obliged  
to retract their errors, and re-  
view their iniquity with shame  
and confusion ; nay, the hei-  
nous offence shall not be a-  
toned for, but with their own  
destruction, and that of their  
whole house and family.

SECT. 12.

Job viii.  
22.

## CHAP. IX. SECT. XIII.

*Job answers, by readily assenting to all, and more than both Eliphaz and Bildad had expressed, respecting the justice, omnipotence, and wisdom of the supreme Being ; and man's comparative imperfection. He instances in some wonderful displays of Providence. He acknowledges, that he is not exempt from common failings ; and that, on their account, he ought to be humble and submissive ; but not that he is an ungodly wicked man : and that the former alone, he apprehends, called not down, as justly due to them, uncommon and extraordinary dispensations of affliction and severity, in the judgment of God, whatever they might do in that of man. However, their tremendous Author seemed infinitely above exhibiting, in this world, his reasons, or admitting responses from, even the most regular and virtuous of mankind. Ver. I — 18.*

JOB ix. 1, 2.

**T**HEN Job an-  
swered & said,  
I know it is so of a  
truth :

JOB ix. I, 2.

**J**OB, greatly concerned  
matters should appear in  
so unjust and invidious a light,  
I 2

SECT. 13.

Job ix. I,  
2.

10

SECT. 16. to *Bildad* and his other friends ;  
 and even his honest vindica-  
 tion be so widely mistaken ;  
 endeavours, in what follows,  
 to give them clearer concep-  
 tions. In so plain a case you  
 want neither extraordinary re-  
 velation, nor antient experi-  
 ence, most fully to demonstrate ;  
 for (if it was the question) no-  
 body, of common understand-  
 ing, would ever hesitate at  
 granting ; that a fallible frail  
 creature is not sinless and per-  
 fect in his obedience : nor is  
 it possible he should be con-  
 scious of such righteousness,  
 as to be able thoroughly, and  
 upon the foot of innocence,  
 to defend himself before the  
 supreme tribunal of divine  
 justice.

truth ; <sup>m</sup> but how  
 should man be just  
 with God ?

- 3 To controvert matters there,  
 with any pretence or appear-  
 ance

3. <sup>n</sup> If he will  
 contend with him, he  
 cannot

<sup>m</sup> Both *Eliphaz* and *Bildad* had mistaken the case ; which  
 was neither as the former suggests, *is man more just than God ?*  
 nor as the latter, *doth God pervert judgment ?* The question  
 was not, whether the Almighty rewarded the good, and  
 punished the evil and wicked ? but plainly this, whether *Job*  
 was an hypocrite or not ?

<sup>n</sup> Literally it is, as *Chappelow* observes, *si bene placitum*  
*fuert illi ad litem cum illo ; if he shall be disposed, inclined, or*  
*pleased, for litigation or contention with him.* The sense he  
 reckons stronger, *God will not answer him.* But may not  
 the meaning more probably be, that every word of the  
 Almighty would be so powerful and full of conviction, that  
 nothing

cannot answer him,  
one of a thousand.

ance of competition, equality, SECT. 13.  
or strict equity, would be to the Job ix. 3.  
last degree preposterous : and  
any thing like the contests and  
oppositions of this world, in  
their usual management, if  
possible, would be necessarily  
attended with insuperable dif-  
ficulties, and everlasting dan-  
ger.

4. *He is wise in  
heart, and mighty in  
strength : ° who hath  
hardened himself a-  
gainst him, and hath  
prospered ?*

The debates of mankind 4  
are, in ordinary, on account  
of their power or wisdom ;  
and terminated as one or other  
proves to have a superiority  
of these : but above, and be-  
yond the reach of any crea-  
ture, even an infallible wis-  
dom, an unbounded know-  
ledge, and an omnipotent ir-  
resistible power, are essential  
to, and inseparable from God :  
was there ever a fool-hardy  
wretch who opposed him and  
succeeded ? or that contra-  
dicted his will and law, and  
at the same time long en-  
joyed

I 3

nothing needed to be answered, or could properly be replied.  
As *Job* was vexed and teased with discourses, answers, and  
rejoinders from his friends.

° There is an elegant quick turn in these words, especially  
if they be read as a parenthesis. *Hardened* is borrowed from  
*metals beaten, or hammered into one entire solid piece* : figuratively,  
a temper of mind which is *refractory, unmanageable, obdurate*,  
that gives *extreme perplexity and vexation* to him who has it  
to *subdue*.

SECT. 13. joyed himself in peace and prosperity?

Job ix. 5. There is not, in this dismal case of wilful and incorrigible disobedience, so much as a possibility of security; nor can the greatest and mightiest of our race avoid the terrible effects of his just displeasure: with infinite ease, by a sudden subversion, and without any previous tokens, notwithstanding their solid foundation and prodigious bulk, he is able, whenever he will, to remove mountains from their strongest bases, split their firmest coalition, and level, or utterly overset them.

¶ The whole massy globe of earth he can throw into violent commotions, and dreadful convulsions; make its stability and fixedness entirely fail, and every thing hurry it on to confusion, chaos, and destruction.

5. Which removeth the mountains, and<sup>p</sup> they know not: which overturneth them in his anger.

6. Which shaketh the earth out of its place, and the pillars thereof tremble.

### The

<sup>p</sup> It is common for poetry, in order to spirit and animate description, to give life, and even intellectual powers, to inanimated lifeless matter: the sense is, *before they are aware, on a sudden, without any warning.* The dignity and sublimity of these passages, hardly any translation can hide: and the most literal construction exhibits in its utmost grandeur — The mountains know not how they are overturned — the pillars of the earth quake and tremble with horror.

7. 9 Which commandeth the sun and it riseth not ; and scaleth up the stars.

The heavens, with the greater light which rules the day, and the lesser the night, are equally subject to his dominion, and absolute jurisdiction ; so that he can stop their ordinary courses, or suspend their usual influences ; intercept their light, and, with a word or nod, stamp on them total and gloomy darkness.

SECT. 13.

Job ix. 7.

8. Which alone spreadeth out the heavens, and treadeth upon the waves of the sea.

His authority, moreover, extends so far as to enlarge or contract, as a tent or covering, the atmosphere, specious sky, or capacious vast heavens : the waters likewise, whether collected to clouds in the air, or to seas on this earth, are under his absolute

I 4

direction ;

9 The judicious and learned *Peters* very pertinently observes, there is no occasion to suppose this spoken *proleptically*, and alluding to the *Egyptian* darkness which should be ; nor indeed to imply a miracle ; clouds being frequently thrown over the sun and stars : or, as *Pindar*, in that beautiful fragment preserved by *Clemens Alexandrinus*, remarks, as an instance of the power of God, that he can, when he will, bring light out of darkness, or throw a cloud over the brightest day. *Crit. Diff.* 4to. p. 30. *Vid. Æschin. Prom. Vinc.* 349. *Hom. Odyss.* i. 49. *Herod.* iv. 184.

Perhaps the whole passage may be borrowed from some early tradition concerning the universal deluge, and the grand images best suit that important revolution. The fall of angels, the creation of the world, and its destruction by a flood, are facts that, I apprehend, may be very fairly traced in this book, as well known at the time it was penned. Others more obscurely, and many, which have been supposed contained in it, not at all.

SECT. 13. direction ; and their most impetuous waves subject to his immediate controul.

Job ix. 8.

9 Effects, from the same cause, and under the same authority, wherever their situations be, and whatever their respective dimensions, are the single fixed stars, the revolving planets with their trains, and the various glittering constellations.

10 There is no adequately conceiving, with the utmost stretch of an human understanding, of the unnumbered displays of his almighty power in

9. Which maketh <sup>1</sup>Arcturus, Orion, and Pleiades, and the chambers of the South.

10. Which doth great things past finding out, yea and wonders without number.

<sup>1</sup> What fixed stars, or assemblages of planetary orbs, are commonly understood by these names in our language, is well known ; but these being of late invention, compared to the *Hebrew* words, it is not so easy to settle their precise meaning ; and whatever the radix's signify, some uncertainty will remain as to their proper application. *Schultens* interprets *yash*, translated *Arcturus*, of the North Pole, with the stars that encompass it ; and *Cephil* as referring to the Northern colder constellations. *Cimah*, expressed by *Pleiades*, as intimating those warmer constellations that diverge to the South. These three, which at proper times and seasons are visible, are opposed to the last words of the verse, *chadre theman*, the chambers of the South, or right-hand ; that part of the world which inclines to the South — the same with the hemisphere which is hid from us, whose stars never appear to us, but are shut up, as it were, in conclaves and penetralia. See *Chapp. and Schult. in loc.*

Natural philosophy and astronomy were plainly studied by the antients ; but how far, so early as *Job*, an opinion prevailed of the influences they had on human affairs does not so plainly appear.

in this visible creation ; much SECT. 13.  
 less can it enlarge to those Job ix. 10.  
 boundless productions of teeming nature, that are invisible, full of wonder, and yet can only be admired in silence.

11. Lo he goeth by me, and I see him not ; he passeth on also, but I perceive him not.

I may truly esteem myself, 11  
 in some sort, an instance of this incomprehensible, invisible, and unsearchable procedure. The strokes are sensibly felt ; and I am both suddenly surprised, and wholly surrounded with distresses : and yet, in your way of arguing, I am as much at a loss to account for, as to guard against them.

12. Behold, he taketh away, who can hinder him ? who will say unto him, what doest thou ?

At the same time, I am as 12  
 perfectly clear in my opinion, or persuasion of the divine absolute right, in all the works of his hands, as in his resistless power : creatures and dependent beings cannot withstand the one, and they are not over curiously to pry into, nor presumptuously determine about the other.

13. If God will not withdraw his anger, the proud helpers do stoop under him.

Further, that under his dis- 13  
 pleasure, and so long as he does not suspend, what you esteem, his dreadful executions, or withdraw his avenging arm ; there is no possibility of relief or succour from  
 the

SECT. 13. the most powerful human connections or alliances; all mankind must confess their utter inability, must yield and bow.

Job ix. 13.

14 The height of folly and absurdity, as well as unpardonable insolence, then it would be, in so miserable and despicable an object as I am, destitute of any friends, that do not distress and censure me; and weighed down with calamities; to meditate any other reply, besides modestly asserting my own integrity, to the harshest language of his Providence.

15 If my cause was most manifestly no other than that of justice,

14. \* How much less shall I answer him, and chuse out my words to reason with him?

15. † Whom, tho' I were righteous, would

\* This, and the two following verses, seem to be taken from courts of judicature: *Job* had, in grand images, treated upon the divine omnipotence, unfearchable wisdom, inviolability, and absolute independency, as what the most powerful of creatures must submit to, and stoop under; he infers *how much less* shall I answer, if brought to a trial? The learned *Chappelow* would translate, *how much more* must I stoop? and put a fresh interrogation upon answer, &c. *How much more should I?* then proceed, *shall I answer him?*

† *Was he ever so innocent*, *Mudge* interprets, *he would not justify himself against so much power and wisdom*: for who would venture to dispute (*Favorinus* said, with one that was master of thirty legions) but *Job* says, with one that was able to let loose all nature upon him. The upright and patient man, in my humble opinion, always both retains his piety, and argues to the point: and if ever any sentiments appear bordering on an unbecoming levity, they are  
either



would I not answer,  
*but* I would make  
supplication to my  
judge.

justice, and my own heart de-  
clared, *well done*, concerning  
every step of my past life;  
yet there is a difference, and  
an awful distance to be ob-  
served, betwixt the infinite  
Majesty of an eternal Judge,  
and the frail condition of a de-  
pendent creature; and I should  
only, in the humblest manner,  
request, that my character  
might be cleared, and all men  
convinced, who now doubt it  
on account of my sufferings,  
that I am a sincere person.

SECT. 13.  
Job ix. 15.

16. If I had cal-  
led, and he had  
answered me; yet  
would I not believe  
that he had heark-  
ened unto my voice.

And however earnest and  
constant my addresses and sup-  
plications had been on this  
head, they are, it is plain, not  
to be reckoned, heard, or re-  
garded, so long as there ap-  
pears no alteration in my ex-  
ternal circumstances.

17. For he <sup>u</sup> break-  
eth me with a tem-  
pest, and multiplieth  
my wounds without  
cause.

I shall always be esteemed  
a wicked man, so long as I  
am a miserable one; and  
every instance of dire adver-  
sity

either the mistaken principles of his friends, which he is  
exposing; or interpreters have not attended to the precise  
meaning of the oriental idioms.

<sup>u</sup> Chappelow proposes to render, instead of *for he breaketh*,  
*though he darkeneth*, or *covereth me with horror*. Montanus's  
version favours his translation. But as some small alteration  
in the original *Hebrew* is necessary, and the sense does not  
require it, *wounds* better following *breaketh* than *darkness*, our  
own version may still be adhered to.

SECT. 13. sity as a strong evidence there-  
 of. But, though my afflictions are multiplied, and the dreadful scene fills me with horror and astonishment; tho' I never will think unworthily of the Almighty, yet I cannot charge myself with those provocations, and enormous crimes, which my friends suggest, must have been committed, and do render me deserving of so high a degree of resentment and severity.

Job ix. 17.

- 18 His afflicting heavy hand affords me no respite, nor the uninterrupted succession of grievous ills, the least time for reflection or consideration: and as to any vindication of my virtue before men, the scenes of compleat wretchedness are too conspicuous a check, and render me too offensive and detestable a spectacle for them to admit of it.

18. He will not suffer me to take my breath, but filleth me with bitterness.

## S E C T. XIV.

Job proceeds, enlarging upon the divine matchless greatness : and bewailing his own inability, notwithstanding his avowed conscious sincerity and integrity, to defend himself in opposition to the censures of his friends, arising from the judgments he had met with. He declares these judgments, or adverse Providences, promiscuous ; and, in themselves, no certain and decisive proofs, that the unhappy sufferers were wicked and deserving of them. That the vilest of mankind prospered ; and those exalted to the most important stations, even judges of the earth, were corrupt and biassed. He returns to deplore and lament his own transient wretched life. He farther vindicates himself ; and declares his miseries were the only causes, why he could not give full satisfaction, to all impartial judges, of his truth and righteousness. Ver. 19, to the end.

J O B ix. 19.

\* I F I speak of strength, lo he is strong : and if of judgment, who shall set me a time to plead.

J O B ix. 19.

T H E abilities and endowments of man, whether of body or mind, improved to the utmost, bear no manner of proportion to, or

S E C T. 14.

J O B ix. 19.

\* Literally it is, *if of strength, lo strong ; and if of judgment, who shall set me a time, or appoint me the time ?* They seem *forensic* terms, expressed in a concise manner, and with an apparent dignity, and awful veneration ; as if he was, all that was possible, endeavouring to come up to the sublimity of the subject, at least not to depreciate it.

SECT. 14. or comparison with the real  
 { strength, and effectual power  
 Job ix. 19. of his almighty Maker. It  
 would be both vain and fruit-  
 less, and inexpressibly foolish  
 and absurd to oppose, or so  
 much as liken any force or vi-  
 gour in myself, to that Omni-  
 potence which extends to every  
 proper object of power, or that  
 is naturally and morally possi-  
 ble. And if I was never so soli-  
 citous, for an opportunity of  
 having mine actions examined,  
 by the just authority of an open  
 and publick judgment; yet  
 where, on earth, is there erec-  
 ted such a solemn court? or  
 who declares the fixed days,  
 when such weighty matters are  
 decided?

20 And suppose such an awful  
 throne was settled, and the  
 momentous hour come, when  
 my whole heart and life must  
 be ransacked; should I then  
 have resolution to speak, and  
 powerfully convince, or pleas-  
 ingly persuade? Though I am  
 not, as has been suggested, an  
 insincere dissembling hypo-  
 crite, yet I am inwardly con-  
 scious of weaknesses and de-  
 fects enough, to check the  
 words that were ready for ut-  
 terance, or damp the most  
 unshaken and intrepid mind.

And

20. If I justify my-  
 self, mine own mouth  
 shall condemn me: *if*  
*I say I am perfect*, it  
 shall also prove me  
 perverse.

And if the august tribunal resembled some earthly ones, my honest self-defence would be reckoned spoiled, with a criminal self-partiality, and my most inflexible professions of truth and innocence, only the effect of pride and obstinacy.

SECT. 14.  
Job ix. 20.

21. *Though I were perfect, yet would I not know my soul : I would despise my life.*

I would make no pretences to an absolute perfection ; I would refer the whole proof and trial of my soul to him who thoroughly knows it : secular views, and either hopes or fears, as to this temporal state, could have no influence in the case : and surely no judgment ought to oblige me to reprobate a life most religiously conducted ; and tho' I was conscious of no crimes, yet confess my guiltiness.

22. *† This is one thing, therefore I said it ;*

I persuade myself this further expression or declaration would

† This assertion of *Job's*, as the judicious *Peters* observes, is the argument upon which he all along insists, and plainly supposes, or infers the doctrine of a future state ; otherwise his friends would speak more worthily of God than he did, by endeavouring to vindicate his Providence, in the exact distribution of good and evil *here* in this life. The learned *Jew*, *Maimonides*, puts a sense upon these words, which I am certain *Job* had too just and generous sentiments, of the dignity of human nature, ever to think of ; *viz.* that by reason of the baseness of the human race, God makes no distinction betwixt the just and unjust. They are both alike despicable, and unworthy the regard of his Providence. *Vid. Buxt. Transl. Mor. Nevoch. p. 400.*

SECT. 14. would not offend, because it is  
 certainly true, and verified in  
 Job ix. 22. numberless instances; that the  
 administrations of Providence,  
 respecting the present external  
 happiness or misery of man-  
 kind, are not founded in, and  
 exactly conformable to, their  
 religious character and moral  
 behaviour; that, as to tem-  
 poral prosperity or adversity,  
 there is little or no dif-  
 ference made, betwixt one  
 man who is devoted to the  
 study and practice of virtue,  
 and another who lives in di-  
 rect contradiction to its rules;  
 they are both liable to disor-  
 ders, misfortunes and calami-  
 ties, and often alike actually  
 involved, in one common fate  
 of danger and adversity.

23 In sudden changes of the  
 course of Providence, or at  
 the dreadful time, when war,  
 pestilence

is; he destroyeth the  
 perfect and the wick-  
 ed.

23. If the scourge  
 slay suddenly, he will  
 laugh at the trial of  
 the innocent.

² The learned professor *Chappelow* interprets *jilyag*, from  
 the *Arabic*, as signifying — *to be disturbed in mind, to be anxious*  
*and solicitous about any thing*: hence *Job's scourge* was so far  
 from occasioning *laughter*, and triumph to the Almighty,  
 that *jilyag*, he was grieved. It was rather an anxiety to  
 him, to impose so heavy a trial on his innocent servant.  
 This is undoubtedly true of the most benevolent and merci-  
 ful Being, but hardly so well accords with the design of the  
 whole passage; which rather, I think, requires to be under-  
 stood as a strong figure, or bold metaphor. *He will laugh*,  
 rather *it, the scourge, will laugh*, that is, *it will not shew*  
 him any lenity or mercy. The learned *Mudge* supposes  
 some

pestilence or famine, are SECT. 14.  
 spreading desolation and mor- Job ix. 23.  
 tality ; should every virtuous  
 and good man expect a pecu-  
 liar protection, or miracu-  
 lous exemption, he would be  
 greatly disappointed ; both de-  
 ceive and expose himself by  
 such extravagant and unwar-  
 rantable expectations ; for it  
 is what never did, and prob-  
 ably never will happen in  
 this world.

24. The earth is  
 given into the hand  
 of the wicked : <sup>a</sup> he  
 covereth the faces of  
 the judges thereof ;  
 if not, where, and  
 who is he ?

So far from such equal mo- 24  
 ral distinctions being made,  
 it has frequently appeared,  
 that temporal enjoyments, and  
 the greatest earthly emolu-  
 ments, have fallen into the

some of those sudden mortalities meant by *scourge*, to which  
 those hot climates are subject, so called from the quickness  
 and success of its rotation. And renders — *were a scourge*  
*commissioned to give instantaneous death, it would laugh to hear*  
*complaints of the innocent, it would not spare them one jot.*

<sup>a</sup> *He covereth, &c.* this seems to be an ancient idiom, expref-  
 sive of *their not seeing things in their just light* ; *their*, as it were,  
*bood-winking themselves*, or *hiding their faces*, when they pro-  
 nounced a wrong and unjust sentence. It is a beautiful  
 lively turn of thought with which this verse is concluded —  
*If it be not so, pray, if you can, tell me the place, or shew me*  
*the man.* Tyrants and corrupt judges are expressly men-  
 tioned, and, possibly, *Job's* friends indirectly hinted at. *Scul-*  
*tetus* mentions an ancient custom, possibly here, and *chap.*  
*xiii. 24.* referred to, for judges, when they pronounced sen-  
 tence upon the guilty, to hide or cover themselves, with a  
 screen or curtain, as being unwilling, ever afterwards, to see  
 or hear him.

SECT. 14. hands of ungodly tyrants and  
 wicked oppressors ; and if ini-  
 Job ix. 24. quity of the grossest kind have  
 not been perpetrated under colour of justice, and in form of law ; and even judges (set over men's liberties, properties and lives, to protect and defend them) been bribed and blinded ; let the contrary be shewn, and examples produced, in support of their unbiaſſed character, and impartial administration.

25 But whoever possesses them the enjoyments of life are transient and uncertain ; and as to myself, what satisfaction can I propose from the speedy course, and different hurrying stages, of my most afflicted being ? As a messenger carrying intelligence, or eager on the dispatch of business, makes the shortest stops, and proceedeth on his journey ; so do my days succeed ; depart and produce no solid pleasure or lasting happiness, rather are remarkable for diversified evil, and the multiplicity of their griefs and cares.

26 What more proper comparison can I exhibit of their constant

25. Now my days are swifter than a post, they flee away, they see no good.

26. They are passed away as the swift



<sup>b</sup> swift ships ; as the eagle that hasteth to the prey.

constant rapid motion, than that of the prime sailer, or quick shipping, which easily part the waves, and, under favour of propitious strong gales of wind, early arrive at their destined harbour ; or the incredible speed of the soaring eagle, when, with expanded wings, and a most voracious appetite, he skims the air after, or, with a fixed eye, darts suddenly down, upon his trembling prey.

SECT. 14.

Job ix. 26.

27. If I say I will forget my complaint, I<sup>c</sup> will leave off my heaviness,

What is in the power of 27.  
man, assume never so much  
courage and resolution, in my  
K 2 deplorable

<sup>b</sup> Some render *ships of desire* ; the *Chaldee* paraphrase, *ships loaded with things of value* : and on account of their rich lading, as *De Dieu* thinks, to make the greater haste for readier sale. The learned *Michaelis* and *Schultens* interpret, ships built of *reed*, or the *papyrus* of *Nile*, and suppose the river on which they probably sailed, to be at this day called the *Ebe*, or the *Ebbe*. The strength of the sense appears gradually encreasing in these three similes — a news-carrier, whose pace is quick and constant — the ships or boats of *papyrus*, which cut the waves, and move with still greater speed — the eagle, which soars aloft upon its strong expanded wings, and darts down upon its prey with the utmost rapidity and violence. *Job* seems intimating that all memory of his former happiness was erased from his distressed mind, almost the same as if he had never known it.

<sup>c</sup> Literally it is — *change my countenance, and comfort or strengthen myself* : *Schultens*, *renidere faciam vultum meum*. *Pan* signifies, properly, *the face* ; but, by metonymy, *anger and favour, joy and sorrow, I will set panai, my face against that man* : i. e. I shall be displeased, and express my wrath,

SECT. 14. deplorable condition? If I determine not, in this gloomy manner, to muse and think on the evils that have befallen me, or at least not to appear dejected, and trouble others with heavy and sorrowful complaints, but rouse chearful thoughts, and put on more composed pleasant airs.

Job ix. 27.

heaviness, and comfort myself.

28 They must be affected and unnatural; and while the cause of my expostulations remained, or my miseries were not removed, the same account would be given of them; neither would it ever appear to my friends, that the Almighty had not been highly provoked by my irregular actions, so long as he was pleased to lay upon me such dreadful sufferings.

28. I am afraid of all my <sup>d</sup> sorrows. I know that thou wilt not hold me innocent.

Surely

wrath, &c. Lev. xx. 3. and 1 Sam. i. 18. *Paneha so haju lab yod* — her countenance [her sorrow] was no more to her. And Num. vi. 25, 26. *The Lord make his face to shine upon thee*, that is, the Lord be favourable to, or make you joyful and happy.

<sup>d</sup> — Sorrows. Among other significations, *Yatzab*, in Arabic, as the learned Chappelow observes, is rendered, to irritate, to provoke — indeed in the Hebrew it is so to be interpreted, *Isai. lxiii. 10. They vexed his holy spirit.* The Targum is, *argizu: irritaverunt. Ad iracundiam provocaverunt. Vulg. Lat. Psal. lxxviii. 40. How oft jayatzibuhu: did they grieve him? in iram concitaverunt. Vulg. Lat. Targ. and LXX.* Then it should be rendered, I am afraid of all my provocations; for I know that, &c. R. Levi explains this, *indignationes [provocationes] quæ mihi sunt.*

29. If I be wicked, why then labour I in vain?

Surely I am a wicked man, SECT. 14.  
since all my friends think so, Job ix. 29.  
and a just God has deservedly  
punished me; though I again  
do most solemnly declare it,  
that I bear no remembrance  
or consciousness thereof; but  
it must *be really* so, seeing I  
am treated as if it were; and,  
on account of that treatment,  
all my pretences to innocence  
are fallacious, and all argu-  
ments in my own vindication  
empty air.

30, and 31. If I  
wash myself with  
snow-water, & make  
my hands never <sup>c</sup> so  
clean;

So long as the rule of judg- 30, 31.  
ing of men's lives, and inward  
principles, is by their external  
condition,  
K 3

<sup>c</sup> The *Chaldee* paraphrase understands this of a positive declaration, and plenary confession: as if Job had said, *I condemn myself*; or, *I am guilty*. He seems rather alluding to the charges laid against him, with the peremptoriness of them, than to his crimes: neither does he any where appear to think himself obliged, in a false humility, to acknowledge enormities he had not committed; but indispensably obliged, all that was in his power, to invalidate his friends charges, because they had no ground for them.

<sup>f</sup> The *Chaldee* paraphrase takes *bor*, in the sense of *bo-ith*, for *sope*, agreeable to *Jer. ii. 22.* and *Mal. iii. 7.* *Though thou wash thee with nitre, and take thee much sope, &c.* — He is like a refiner's fire, and like fuller's sope. Plunging in the ditch, seems to denote, not as in *Psal. xciv. 13.* the place of corruption — the pit of the grave; but only to return his misery, or continue and improve his distresses. Had not the author of the following lines this passage in view?

'Tis the cruel artifice of fate,  
Thus to refine and vary on our woes,  
To raise us from despair, and give us hopes,

Only

SECT. 14.  
Jobix. 30,  
31.

condition, and my misery remains ; I stand no chance, by any possible justifications, to purge myself : and if I could this moment obtain a deliverance, and thereby clear my innocence, yet the next, if I met with fresh disasters, I should not be spared : where there is the greatest reputed crime of adversity, the best means of purification, or vindication do not signify, the charge sticks fast, and the person is fully concluded to be wicked and defiled.

32 And what is most stinging and terrible, as well as hopeless and desperate in the affair, is, that these calamities are esteemed judgments from God ; and inflicted as the punishment of enormities, by his immediate vengeance ; so that the case is never to be argued, and fully determined, by only one of the parties,  
nor

clean ; yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me.

32. For *he is not* a man as *I am*, *that* I should answer him, *and* we should come together in judgment.

Only to plunge us in the gulph again,  
And make us doubly wretched.

— *Snow-water*. This must be allowed an elegant figure, whether it refer to the natural qualities thereof — or the application and use by way of lustration — or the civil purposes, when men washed their hands in token of innocence. The last clause *Job* himself best interprets, *ch.* xxix. 13.

nor indeed unless the Almighty SECT. 14.  
 himself appeared. If it were Job ix. 32.  
 a fellow-creature I had to con-  
 tend with, on a point of right  
 or property, we might both  
 be present in a court of justice,  
 and the matter be brought  
 to some speedy issue : but it  
 is one who is invisible, and  
 transcendent in majesty and  
 glory.

33. Neither is there  
 any days-man be-  
 twixt us, that might  
 lay his hand upon us  
 both.

Neither is there any to in- 33  
 terpose and mediate the af-  
 fair ; not a third person in  
 the whole creation to be ap-  
 pealed to, nor a possibility of  
 obtaining judgment, or afford-  
 ing conviction ; this sentiment  
 putting it entirely out of my  
 power, to urge any thing to  
 purpose in my own vindica-  
 tion.

34, and 35. Let  
 him take his rod a-  
 way from me, and  
 let not his fear terrify  
 me, then would I  
 speak and not fear  
 him ; \* but it is not  
 so with me.

What I could most fin- 34, 35.  
 cerely desire as the greatest  
 privilege, is, that the Al-  
 mighty Being, of his infinite  
 compassion, would withdraw  
 his heavy hand of wrath, un-  
 der which I labour, and ter-  
 rible fear of an unbounded

K 4 power,

\* Literally, *sed*, or *quia non sic ego mecum* ; some would  
 render this, *I would speak and not fear him ; for I am not so*  
*in myself* : that is, I am not the wicked person I am repre-  
 sented to be, therefore why should I indulge abject guilty  
 fears ?

SECT. 14. power, and more grievous  
 { misery, which possesses my  
 Job ix. 34, foreboding mind; then should  
 35. I openly declare, I am not  
 the obnoxious wicked person  
 my undiscerning friends sug-  
 gest; nor are my sufferings  
 to be laid to the charge of my  
 transgressions. But I am not  
 likely to be so highly fa-  
 voured.

## CHAP. X. SECT. XV.

*Job, seeing he could not vindicate his character, to the conviction or satisfaction of his friends, unless he was delivered from the evils they so perversely interpreted; expostulates with the Almighty. He declares life to be a grievous burden; and never did the overwhelmed heart, of a most miserable mortal, dictate tenderer pleadings, nor a devouter prayer, for a period to be put to his troubles; or that he might be favoured only (most probably to clear his reputation) with some small respite, before his final departure. Ver. 1, to the end.*

JOB X. I.

SECT. 15.

I Do not find there is any  
 probability of the removal  
 of

Job x. i.

JOB X. I.

<sup>h</sup> MY soul is  
 weary of  
 my

<sup>h</sup> *Is weary, naletab, is cut off. Schultens, from the Arabic, is unlinked, disjointed, and the whole fabrick ready to fall asunder. I will leave, &c. suffer it to have its free course.*

Schultens

my life; I will leave  
my complaint upon  
myself; I will speak  
in the bitterness of  
my soul.

of my heavy load of afflictions, nor of an impartial fair trial in this world; and truly life grows intolerably irksome and grievous to me: I must therefore be indulged the liberty of reflecting, without restraint, on the violent shocks I have met with; and am determined to place them in such a light as is consistent with truth, and suggested by my own feeling strong sense of them.

SECT. 15.  
Job x. 1.

2. <sup>i</sup> I will say unto  
God, do not con-  
demn

Was I standing in my own <sup>2</sup>  
right, before the highest tri-  
bunal,

*Schultens* accordingly derives and applies the word to *sheep that are left to themselves, and wander*. The following lines are a strong picture of rising excessive grief, and the vanity of attempting to suppress it.

Words will have way; or grief suppress'd in vain  
Would burst its passage, with th' *out-rushing* soul.

I prithee let me grieve! Is that deny'd me? No,  
I will not be debarr'd the right of lamentation.  
O that my wailings had the thunder's voice,  
That I might rive the very inmost earth,  
'Till from the hollow womb grim death might rise,  
To give my mis'ries their only cure.

<sup>i</sup> *Job*, meeting with no relief, on earth, from his calamities, and man's severe censures, in the strains of an honest and open freedom, addresses all-wise heaven. Had not the author of the following lines this passage in view?

Grief, oppress'd on earth, finds friends in heav'n.  
Thus, when the woe-press'd heart is tir'd with care,  
And ev'ry human prospect bids despair,

Break

SECT. 15. <sup>Job x. 2.</sup> bunal, I would, with the utmost reverence, but with perfect freedom, remonstrate; and thus most humbly intreat: O that thou, my God, who art all-wise and most righteous, would so far make a distinction, even in this promiscuous world, as not to suffer me, an upright man, to be treated as if I were guilty of the greatest enormities, without vouchsafing to assign such reasons and purposes of wisdom and government, as may vindicate my character, though my hard lot still remained.

demn me; shew me wherefore thou contendest with me?

- 3 To pronounce sentence upon, and deal with me as an adversary,

3. Is it good unto thee that thou <sup>k</sup> shouldst

Break but one gleam of *heav'nly* comfort in,  
And a new race of triumphs thence begin.

The sense seems to be, do not suffer it to be thought that thou pronounces sentence upon me as wicked, without examination, and by virtue of thy own supreme authority, but in order to clear up all mistaken notions about my character, drawn from my circumstances, be pleased to assign the true reasons of them, and of thy own dispensations.

<sup>k</sup> *Contending with*, and as it were *forming an opposition to him*, had been expressed in the foregoing verse — now *oppressing*, or *crushing him*; and exposing to the bitterest contempt, the curious and elaborate work of his own hands. Is this gracious? Is it consistent with the divine attributes, and for the greatest universal good and happiness? and at the same time giving power to the wicked to get wealth, prospering their schemes, and suffering them to enjoy peace and tranquillity?



shouldest oppress ?  
that thou shouldest  
despise the work of  
thine hands ? and  
shine upon the coun-  
sel of the wicked ?

adversary, according to the SECT. 15.  
estimate my friends form, Job x. 3.  
how is it reconciled to thy  
boundless goodness, most gra-  
cious Parent ? which way art  
thou honoured by the suffer-  
ings and miseries of an op-  
pressed, ruined, just man ? by  
rendering one formed with thy  
own admirable skill, and en-  
dowed with the noblest quali-  
ties of reason and understand-  
ing, an object of contempt  
and derision ? or by favour-  
ing, and remarkably prosper-  
ing men of restless tempers,  
profligate principles, and aban-  
doned ungodly lives ?

4. Hast thou eyes  
of <sup>1</sup> flesh ? or seest  
thou as man seeth ?

Is it possible thy views 4  
should be narrow and con-  
tracted, or thy judgment bi-  
assed and partial, like those  
who are formed with mate-  
rial organs, and bodily sen-  
ses ? Alas ! erring in their o-  
pinions, and imperfect in all  
their powers.

Is

<sup>1</sup> This seems an allusion to the carnal views, and partial narrow minds of unjust and ungodly men ; with the extrava-  
gant opinions, and sordid affections, the avarice and am-  
bition, envy and jealousy, malice and hatred, that too often  
tincture their inward complexion, bias their judgments, and  
are the springs of their actions.

SECT. 15. Is thy duration, like that  
 of decaying mortals, circumscribed within a determined number of fleeting days? Or are thy attributes improved, and thy wisdom to be possessed and exercised only for an appointed period, respecting any particular world thou art limited to?

Job x. 5.

5. Are thy <sup>m</sup> days as the days of man? are thy years as man's days?

6 What can be the reason that every omission and inadvertency in my juvenile age, and whole life, should seem canvassed with the utmost rigor, and aggravated into a wilful transgression; every escape and deviation censured and punished without mercy, as the foulest crime?

6. That thou <sup>n</sup>enquirest after mine iniquity, and searchest after my sin?

O om-

<sup>m</sup> Another reason is here assigned, why mankind judge and act wrong, *that they live but a short time in this world*; frequently centre their desires upon it, and are willing to make the most of it; have not, during the course of a few years, their minds properly opened and enlarged, to see the true ends of life, and the noblest excellence of a general virtue and universal benevolence. *Mudge* interprets — whether his days were short and uncertain, &c. that he was in such a hurry to punish for fear he should escape him, when he knew that nothing could save him out of his hands.

<sup>n</sup> On the above-mentioned accounts he supposes the contracted and ungenerous minds of men, suffer them not to enquire diligently after, and find out one another's good qualities, in order to publish them; but urge them to make a most curious search for their hidden bad ones, and make them best pleased to see flaws, and discover imperfections, and in the highest degree aggravate any offences they can bring to light.

7. ° Thou knowest that I am not wicked, and *there is* none that can deliver out of thy hand.

O omniscient Deity ! alike SECT. 15.  
perfectly acquainted with my Job x. 7.  
inmost secrets, as my most  
publick actions ! I dare, and  
now do appeal to thee ! thou  
art the infallible witness that  
I am not a wicked wretch ;  
nor was ever guilty of the  
abominable hypocrisy I am  
charged with ! but I appear  
to be in thy hand, and the  
strongest guard placed upon  
me, as a prisoner to thy justice,  
and the grossest offender  
against thy laws ; neither have  
I a friend or advocate, among  
mankind, to redress my grievances,  
or set forth mine integrity,  
and the justness of my cause.

8. Thine hands have Pmade me and fashioned

However thou art pleased 8  
to use and treat me, still I am  
thy

• There is somewhat very sensible and manly, and at the same time exquisitely tender and moving, in this passage. *Thou knowest without any enquiry, and art perfectly acquainted without telling, that I am not impious, profligate, nor in any respect deliberately wicked ; but I am in thy hands, there is none to help me, and thou must treat me as thou pleasest. By the way, if I am not delivered from these evils, I shall be deemed wicked ; neither can I otherwise be rescued from the heavy charge.*

¶ The original is extremely elegant and beautiful, expressing a most artificial, elaborate, and perfect composition, which its divine Author was now utterly destroying. If the ancients had not cultivated the sciences to that degree of perfection, reserved for modern ages ; yet he who attentively reads this performance, must confess they were far from

SECT. 15. thy own workmanship; every distinct part of the surprising contexture shews thy curious art; and the union and harmony of the whole proves thy concern and solicitude, to have it a perfect instance of thy wondrous power and wisdom; thou art laying waste thy own labour, spoiling its excellent form, and, to all appearance, defeating thy own views in its admirable make, by its untimely destruction.

- 9 O thou incomparable Artificer of this complete fabrick, and

fashioned me together round about; yet thou dost destroy me.

9. <sup>a</sup> Remember, I beseech thee, that thou

from being ignorant of the noblest branches of them. Hypothesis's and systems, telescopes, globes, &c. with a multitude of observations and experiments, might be later; but nature was their book, they read the heavens, and, with strong rays of unprejudiced reason, penetrated much further into the truth of things, than perhaps we are aware of. The whole seems first intimated, with all its parts and most exact proportions; then he descends to particulars, from the formation of the fœtus, to the contexture and integuments, to the strength and solidity of the corporeal machine; till this whole is finished with motion, and endued with life, thought, and reason, and provided with all proper supports and accommodations. In the short compass of these few lines, we have the entire mechanism and œconomy of an human being; which the *psalmist* probably had in his eye — *Psal.* cxxxix. 13.

<sup>a</sup> Remember. He had before said, *God knew*; and how natural and affecting to pray and beg, that he would *recollect*, or not treat him as if he was *forgotten*. Expressions of this kind are very frequent in holy writ, and very beautiful. Those who have condemned *Job* for them, must either not have duly attended to the real meaning of the idioms of the

thou hast made me  
as the clay, and wilt  
thou bring me into  
dust again?

and Father of the spirit in-  
habiting it! with an heart  
which is truly thine, and hands  
spread before thy adorable  
Majesty, suffer me, thine own  
production, to put thee in re-  
membrance that I bear the  
strong marks of thy mighty  
hand, and am made in thy  
own image; now wilt thou  
unmake what thou hast fa-  
shioned, and utterly deface all  
that beauty and dignity, by  
reducing the curious clay to  
its original dust and earth?

SECT. 15.  
Job x. 9.

10<sup>r</sup> Hast thou not  
poured me out as  
milk, and cruddled  
me like cheese?

From inconsiderable begin-  
nings, and through various  
forms, agreeable to the course  
of nature, and laws of ordi-  
nary generation; hast thou  
not taken care of, and pro-  
vided

the language, or not to the necessary workings of human nature. Let the wisest and best of men place himself in *Job's* condition, perhaps he will not see things in the light some have done; and if actually so afflicted, he could observe throughout, the same decorum as the patient man did; an infallible Judge would at least declare, that he had said concerning him the thing that is *right*.

<sup>r</sup> *Job* in the whole passage (and doubtless in this part of it) particularly describing man's natural production and wonderful formation. Not, with all due respect to that learned author, as *Schultens*, by a forced interpretation, to give, as he styles it, a more beautiful emblem and sublimer sense, expresses, *viz.* that *Job* here vainly boasts, that, with other vessels of election, he partook of the great benefit of the grace of sanctification from the womb; at least, that he was immaculate, and untouched with any spot or stain.

SECT. 15. vided for, my formation and  
 { nutrition, gradual maturity,  
 Job x. 10. and final perfection ?

11 Thou hast adapted and contrived the fleshy muscles, and their curious integument the skin, for use and service, and for ornament and beauty ; the bones and sinews likewise, for uniting and compacting, for laborious offices, and a perpetual guard.

12 To all this exact proportion, graceful appearance, and strong defence, as an instance of thy extreme bounty, thou hast added the principle of action and self-motion, with all the distinguishing faculties of a rational self-determining nature ; and thy continual presence, and ever vigilant Providence, hath supported and accommodated my embodied spirit, with the most important, constant, and multiplied blessings and mercies.

Though

11. Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews.

12. Thou hast granted me life and favour, and thy <sup>a</sup> visitation hath preserved my spirit.

<sup>a</sup> The original is emphatically expressive of the support and conduct of divine Providence. It signifies, *to go to see in an affectionate manner, to attend upon, and take care of : to make account of, look after, and provide for ; have the charge of, and a particular respect to, as an officer, inspector, or overseer.*

13. And these things  
hast thou hid in  
thine heart ; I know  
that this is with thee.

Though I have presumed  
to make mention of these  
things, it is not, omnipresent  
Spirit, that thou art unac-  
quainted with them ; but are  
not such other, and quite dif-  
ferent dispensations, as I have  
met with, then a kind of se-  
crets and mysteries in the course  
of thy Providence ; a full ac-  
count whereof is reserved to  
thyself, to favour the world  
with, at a suitable period : and  
of which, till then, we are not  
competent judges ? I am in  
no doubt there shall some  
time be a communication or  
revelation of the righteous  
judgment of God : and an au-  
thoritative declaration hereof  
would be abundantly sufficient

SECT. 15.  
JOB X. 13.

‘ If the connexion be observed, and the different verbs made use of, it will appear with what propriety this comes in here. *Job* had observed, at ver. 7, *Thou knowest that I am not wicked*, at the 9th, says he, *remember*, &c. and in the 13th, *this is hid in thine heart*, i. e. it is not manifest from present dispensations that I am a righteous man, and so much in thy favour, as thy wonderful workmanship might have expected to be. It is concealed from the eye of spectators — but *I knew this is with thee* : thou canst neither be ignorant nor forgetful of it. An ingenious critic makes *Job* a little sly in this expression, and to say rather pertly I doubt — with all thy appearance of kindness, hadst thou then in thy heart determined to use me thus cruelly ? Yes, I feel but too surely thou hadst determined it ; what follows is a proof.

SECT. 15. to set all matters right, as to  
 ~~~~~ their present appearances.

Job x. 14. If I may form a judgment from my calamities only, and must, with my friends, consider them in the view of just punishments, there seems to have been a constant most watchful observancy of my smallest offences, and unavoidable infirmities ; and so far from any allowances made for natural frailty and temptation, the heaviest aggravations of them, as sufficient to point me out as an habitual, obstinate, and almost unpardonable transgressor.

15 And if I were actually such an offender as is surmised by my friends, what relief or mercy

14. If I <sup>u</sup> sin, then thou markest me, and thou wilt not acquit me from mine iniquity.

15. If I be wicked, wo unto me ; and if I be righteous, yet will I not lift up my head :

<sup>u</sup> In the paraphrase of this and the next verse, I have, with the learned Chappelow, considered *sin and iniquity* in one, as distinct from *wickedness* in the other ; and the former to denote *infirmities, casual offences, the frailty of younger, or the surprises of maturer life* ; the latter *deliberate and aggravated transgressions and enormities*. Though it do not appear absolutely necessary to give this interpretation ; for the diligent search after, and severe sentence passed upon sins in general, may be meant in the first, and its rigorous execution, or their terrible punishment, in the second. Some part of the paraphrase of the 15th is taken from *Peters*, who, instead of *see thou*, renders the words, *those that are spectators*, &c. They will bear this rendering, and the coherence is not affected by it : if any one objects to the change of person, they may read — *full of confusion, even thou seest my affliction and persecution*. This is the literal interpretation.



head : I ~~am~~ full of confusion, therefore see thou mine affliction.

mercy could I then expect ? SECT. 15.  
Job x. 15.  
nay what farther misery might I not justly be afraid of ? And though my inward thoughts testify that I am not, but truly an upright and pious person, yet I cannot, will not hope for any such temporal deliverance, upon account of my righteousness, as they are endeavouring to persuade me of, from a mistaken principle ; and according to which, if no such deliverance should happen, they are still resolved to condemn me as a wicked man. I am full of ignominy, and those that are spectators of my affliction, instead of being moved with compassion, upon seeing me in this miserable plight, behave with haughtiness, and even pride themselves against me and insult me.

16. For it increaseth : \* thou huntest me

I am thus violently persecuted, and as if, like the fierce  
L 2 panther,

\* i. e. as *Peters* well observes, thou sufferest my friends to attack and worry me in their turns, as the hunters usually do a stout lion. — *οπισθε μιν δολιον περι κυκλον αγωσι*. As old *Homer* gives us a hint of the sport, *Od.* δ. 792. When they surround him on all sides, and attack him one after another. For thus did *Job's* friends. *God hath delivered me to the ungodly, and turned me over into the hands of the wicked.* — *His archers compass me round about, he cleaveth my reins asunder,* ch. xvi.

SECT. 15. panther, or hungry lion, I had  
 {  
 Job x. 16. subsisted upon rapine, and the  
 herds were not safe during my  
 life; they are hunted down  
 to death: so am I threatened  
 and pursued: they attack me  
 by turns; they, as it were,  
 surround me, and thus vary  
 and enhance my distresses.

me as a fierce lion;  
 and again thou shew-  
 est thyself marvellous  
 upon me.

17 Every calamity appears an  
 occasion of censure, and proof  
 of crimes which have deserved  
 it; in proportion to the num-  
 ber of evils, my iniquities are  
 concluded to have been en-  
 hanced and multiplied. As  
 more and stronger evidences,  
 in a court of judicature, do  
 issue in the criminal's convic-  
 tion and sentence: or as fresh  
 succours, on one side, conti-  
 nually succeeding one another  
 in an engagement, in the end  
 must out-number and conquer  
 the other: so renewed and  
 violent are the attacks on my  
 character, and in such immi-  
 nent danger is it of being to-  
 tally and irrecoverably blasted.

17. Thou renewest  
 thy witnesses against  
 me, and increasest  
 thine indignation up-  
 on me; changes and  
 war are against me.

Oh

xvi. 11, 13. I am persuaded, he adds, we should be very  
 sensible of the beauty and exactness of this comparison, had  
 we lived in Job's days, and been with him at the hunting  
 down of a lion.

18. ¶ Wherefore then hast thou brought me forth out of the womb? Oh that I had given up the ghost, and no eye had seen me.

Oh my Lord and Maker! SECT. 15.  
 was this the important end for which I was brought into being; not to take a common lot with the rest of the species, but to be involved in the deepest inextricable woes? and on their account meet with nothing but the severest censures, and even cruel insulting triumphs? how much happier to have escaped this unasked existence, or expired the moment I received it? then should I neither have undergone the reproaches which I now suffer, nor would those partial observers of my affliction, have incurred the guilt of their hard usage of me. Job x. 18.

19. I should have been as though I had not been, I should have been carried from the womb to the grave.

In that short period I should 19  
 have known no more what living and breathing signified, than if I had never done either.

L 3

And,

¶ Had not *Milton* in view these affecting pathetick sentiments, in the expostulations he puts into the mouth of the father of mankind?

Did I request thee, Maker, from my clay  
 To mould me man? Did I solicit thee  
 From darkness to promote me? Or here place  
 In this delicious garden? As my will  
 Concurr'd not to my being, 'twere but right  
 And equal to reduce me to my dust,  
 Desirous to resign, and render back  
 All I received,

*Milton.*

SECT. 15. And, without pain or grief,  
 noise or tumult, have been  
 Job x. 19. peacefully and silently conveyed, from the place of my nativity, to the house appointed for all men.

20 At the longest date I can reckon of my afflicted life, it will shortly be finished. O my good God, spare me ! and you, my friends, forbear during this short interval. And as all the satisfaction or consolation I can have, must proceed from what I know at present of my own heart and life ; and what I expect hereafter, as the effect of their having been virtuous ; suffer me, if any little respite from torturing pain be granted, unmolested

20. *Are not my days few ? cease then and let me alone, that I may take <sup>2</sup> comfort a little.*

<sup>2</sup> Job's friends, in a reasonable interpretation, ought to have considered all this as the strongest presumptive evidence he could give of his own integrity — that, as *Peters* has excellently observed, he must be an upright pious man, because the same thought which gives, or ought to give, the wicked pain, viz. that the eye of God observes them, and that his power and justice reaches to a future invisible state ; is what Job takes refuge in, as the only source of comfort to him in the depth of his distress. Literally it is, *will not the little of my days cease ?* Is it not a very short time I have to live ? *Let me, &c.* A gloomy prospect indeed ! Whether of the grave mentioned ver. 19, or of the invisible state, described (no doubt) in such a mournful strain, to move, if possible, the compassion of his friends. The ancients stiled death *abitionem*, a departure, or going away : and *Plautus* calls the grave *communum locum*, the general rendezvous or common place.

molested to enjoy it with these SECT. 15.  
reflections.

21. Before I go  
whence I shall not re-  
turn, even to the land  
of darkness, and the  
shadow of death.

In the depth of my adversity Job x. 21.  
allow me this refuge and com-  
fort, in as much as, however  
gloomy the present prospect  
may seem, I am hasting to a  
world from whence I shall ne-  
ver return. — A situation so  
clouded and hidden from all  
mortal view, that it may pro-  
perly be stiled darkness, ob-  
scurity, or the solemn dread-  
ful shades of death.

22. A land of dark-  
ness as darkness *it-*  
*self*; and of the sha-  
dow of death, with-  
out any order, and  
where the light is as  
darkness.

An important circumstance, 22  
which has the thickest veil of  
impenetrable darkness, entirely  
drawn over it. — Where sen-  
sations are at an end, and all  
their objects, and our organs  
gone; where no sun, moon, nor  
stars ever shine, and all our  
earthly temporal distinctions  
are no more. Concerning  
which, all the light and know-  
ledge we can arrive at, is very  
obscure and uncertain: where-  
of we can scarce think or  
speak, without being bewil-  
dered and confounded; before  
the awful day when we our-  
selves are overshadowed, and  
launch into the vast abyss.

## CHAP. XI. SECT. XVI.

*Zophar the Naamathite, not without some passion and indignation, declares that such discourse as Job's ought not to be suffered to pass without a severe reprehension. He sharply rebukes him ; and wishes the Almighty himself would instruct him better. He intimates what the heavenly doctrine would be. He advises him to repent ; and assures him of relief, safety, and whatever he could desire, if he was speedy, and conscientious in doing it. Ver. 1, to the end.*

J O B xi. 1, 2.

SECT. 16. **Z**OPHAR the Naamatbite, so far from being convinced or persuaded by the foregoing discourse, replies, as one really provoked with, and highly resenting it.

Job xi. 1, 2.

Solid

J O B xi. 1, 2.  
**T**HEN answered Zophar the Naamathite and said, should not the multitude of words be answered ? and should a man full of talk be justified ?

\* The distinguishing characteristic of Zophar seems to be somewhat *passionate and cholerick, impetuous and vehement*. Eliphaz apologizes. Bildad examines, and declares Job's words not to have much weight in them. Zophar inveighs and overbears. *The multitude of words*, literally, that is he who multiplies them. *A man full of talk*, literally, *a man of lips* : a common *Hebraism* for a copious enlarger, or very prolix speaker.

The sedate and judicious *Peters* remarks, very properly, concerning Zophar, that it happened here, as usual, that this speaker, who set out with the greatest heat, is the first whose arguments are spent ; for after this vehement speech, he makes but one reply, and it is over with him.

Solid arguments and just SECT. 16. reasonings might serve an honest cause ; and you would Job xi. 1, 2. easily gain us over to it, could you only prove that you have right on your side : but we shall always be ready to expose meer evasion, and verbal tedious harangue ; and never, be sure, think better of you for a fruitful imagination, high strain of impertinence, and endless noise and clamour.

3. Should thy lies make men hold their peace ? and when thou mockest shall no man make thee ashamed ?

The weak and ignorant may <sup>3</sup> be imposed on by artful, studied, and garnished falsehoods, with a shameless effrontery to defend them. But men of understanding and discernment will not hold their peace, and be satisfied with such opprobrious barefaced practices : when you would deceive and triumph over them, you are certain to meet with the reproach and contempt you deserve.

4. <sup>b</sup> For thou hast said, my doctrine is pure,

What does all you have advanced amount to, besides the <sup>4</sup> high

<sup>b</sup> It is observable of *Job's* friends, that they rather infer and conclude from what he had said, (and that not always the most fairly,) than produce his own words ; which is, in ordinary, requisite and necessary to do a speaker strict justice ; neither ought the manner of his expression to be omitted. *Job* had more than once declared, that in the judgment

SECT. 16. high opinion, and overweening conceit you are filled with,   
 Job xi. 4. of your own extraordinary merit and wisdom? At the neglect and expence of your veracity and all modesty, you assert both the rectitude of your principles, and even the perfection of your conformity to them; most impiously appealing for the truth hereof, to the unerring view, and impartial decision of the divine omniscience.

pure, and I am clean in thine eyes.

5 Thus you very fraudulently endeavour to evade whatever meer mortals can suggest. And my sincere desire is, that you might speedily be brought to the awful just trial, you so presumptuously wish for; this instant hear the arousing thunder of God's loudest voice; and he himself vouchsafe to take you under examination, and lay your character and actions wholly open.

5. But O that God would speak, and open his lips against thee;

That

judgment of an all-knowing Deity himself, he should not be deemed a wicked man and an hypocrite; taxing, as it might seem, his friends judgment and impartiality: but he had never pretended to innocence, the full possession of wisdom, nor the perfect and sinless practice of virtue. He did not appeal to God, as being immaculately and perfectly pure and clean in his unerring view; but as upright and sincere in his endeavours to be so.



6. And that he would shew thee the secrets of wisdom, that *they are* <sup>c</sup> double to that which is I know therefore, that God exacteth of thee *less* than thine iniquity *deserveth*.

That it would please him to discover to you, the important distinctions betwixt right and wrong, and exact boundaries of solid wisdom : they would appear to authorize, inflicting on you double to what you have hitherto suffered ; and it be abundantly manifest, that you are very gently and tenderly dealt withal, considering what a grievous, hideous offender and transgressor you have been.

SECT. 16.

Job ix. 6.

7. <sup>d</sup> Canst thou by searching find out God ? Canst thou find out the Almighty unto perfection ?

You have treated the Creator and Governor of the world, as if he was an unnatural parent, tyrannical ruler, and partial unjust judge. But first,

<sup>c</sup> Double to that, &c. literally — *duplicia in veritate, in consilio, in potestate, &c.* or as the learned professor Chappelow derives from the radix *jasha, est in essentia*, i. e. essentialiter. The meaning seems to be, that in the equal balances of secret choice wisdom, and essential perfect justice ; Job's demerit appeared double to what he had suffered.

<sup>d</sup> Zophar here may both denote the divine attributes, and likewise his government and dispensations ; especially the last ; whereby he has exalted a generous virtue to the height of heaven ; and plunged an incorrigible vice into the depth of misery, the gloomy regions of pain, horror and despair. Are not the following lines pertinent ?

Reason, alas ! it does not know itself,  
But man, vain man ! would with his  
Short-lin'd plummet —  
Fathom the vast abyss of heav'nly justice :

Chappelow renders, *canst thou trace the footsteps of God ? Canst thou reach the perfections of the Almighty ?*

SECT. 16. first, let me ask you what you know of him? what is in your power to comprehend of his profound counsels and enlarged designs? or what is possible adequately to be understood, by the noblest faculties short-sighted man has, of his omnipotence and wondrous perfection? and how much less, by the contracted narrow capacities, of a prejudiced and partial creature?

8 The utmost elevation of yon sublime and lofty heaven bounds not its height, what ability have you that can be raised to it? — the lowest caverns of hidden earth, and the unfathomed depths of a tormenting hell, are not beyond its reach, what penetration — that can dive to it?

9 The largest dimension of this whole earth, and utmost extent of the widest ocean,

8. *It is* \* as high as heaven, what canst thou do? deeper than hell, what canst thou know?

9. The measure thereof is longer than the earth, and broader than the sea.

\* The universe, as *Peters* observes, was divided by the ancient *Hebrews*, (possibly by the *Oriental*s in general,) into the upper and lower, the visible and invisible hemispheres. The one they called שמים, *Samaim*, or *heaven*; the other שואל, *Sheol*, which we have no English word to express. These two are opposed to each other, in this passage, for *height* and *depth*. So the psalmist, speaking of God's omnipresence, (*Psal.* cxxxix. 8.) *If I ascend up to heaven, &c.* *Crit. Diff.* 4to. edit. p. 318.

ocean, bear no proportion or <sup>SECT. 16.</sup> comparison to it, for it is absolutely limitless and unmeasurable. <sup>Job xi. 9.</sup>

10. ' If he cut off, and shut up, or gather together, then who can hinder him ?

Changes, and vicissitudes <sup>10</sup> the most astonishing, are infinitely easy for this stupendous power to effect at pleasure and in an instant. — To suspend the laws of nature, or even subvert the ordinary course of things ; to confine within the narrowest circle, or appoint the most severe trials ; both to divest of liberty, and withdraw the most necessary and valuable blessings : — neither can any thing but the strangest rashness and presumption, tempt a dependent offending mortal to speak disrespectfully of the methods of his Providence, or act in contradiction to his will and pleasure.

11. For he knoweth a vain man : he seeth wickedness also ; will he then not consider it ?

Those foolish and wicked <sup>11</sup> men who are so irreverent and daring, may flatter themselves that

<sup>1</sup> Schultens renders, *if he invade as an enemy, bind in fetters, and deliver over to punishment, or summon into one general assembly, for publick judgment. Et quis — at quis and who, or but who, &c. Vid. Schult. in loc.*

<sup>2</sup> מְתֵי שָׁוָי, *methe shav*, and *methe aven*, *the men of vanity*, and *men of wickedness*. A character as Chappelow observes, whereby those wicked men were distinguished who were cut down out of time with a flood,

SECT. 16. that he is unacquainted with  
 { the deceitfulness and iniquity  
 Job xi. 11. of their thoughts and imagi-  
 nations ; or not incensed a-  
 gainst, and resolved to punish  
 their flagrant crimes : but he  
 is not ignorant of, nor will  
 fail, in due time, to resent,  
 as some have found to their  
 cost, the highest indignities  
 offered to, and vilest asper-  
 sions cast upon his honour and  
 government.

12 For such empty conceited  
 people are the more provoking  
 and unsufferable, as they com-  
 monly make great pretences  
 to wisdom ; and being under  
 the dominion of their own  
 headstrong and ungovernable  
 passions : the wild young ass,  
 in its contempt of all restraint,  
 most properly represents them.

Such.

12. For vain man  
 would be wise, tho'  
 man be born like <sup>h</sup> a  
 wild ass's colt.

<sup>h</sup> *An ass of the wilderness*, as *Schultens* remarks, is a common similitude, used to express *contumacy*, *obstinacy*, and a *brainish* *hot-headed* *fool-hardiness* in man. *Chappelow*, to the same purpose, — a wild young ass is a common term of reproach among the *Arabs*, for an *untractable perverse person*, who is *tenacious of his own way and opinion*, and *despises other people's advice* : adding, the reflection is severe, because robbers and plunderers are distinguished by the odious title of *parayim*, *wild asses* in the desert. It may be observed, that the simile conveys somewhat a different idea, as used by moderns, to what it did in the mouths of the ancients. It is one of *Homer's*, respecting a principal warrior and undaunted hero in the siege of *Troy* ; and rather denotes *unbridled rough fierceness*, or *animal rude courage*, than constitutes, as in later times, an object of *contempt and derision*, for heaviness and stupidity.

13, and 14. If <sup>i</sup> thou prepare thine heart, and stretch out thine hands towards him : if iniquity *be* in thine hand, put it far away, and let not wickedness dwell in thy tabernacles.

Such unbroken tempers, <sup>SECT. 16.</sup> and savage rugged dispositions, highly exasperate : but <sup>Job xi. 13, 14.</sup> if you soften and humble yourself, bring your thoughts to some order, and confess before the Almighty your manifold transgressions ; especially, if you truly amend your own ways, and reform the irregularities of your house, which you have seen followed with such dreadful consequences, you will soon reap the benefit.

15. \* For then shalt thou lift up thy face without spot, yea, thou shalt be stedfast, and shalt not fear :

You will be no longer filled <sup>15</sup> with confusion, nor unable to lift up your face before God ; but, your religious confidence being well grounded, your countenance will be composed and

<sup>1</sup> Mudge supposes, in **התא**, there is concealed a contradiction to his sons, which Bildad had expressed, *ch. viii. 4, 5. Thy sons indeed, they have suffered for their sins and are past remedy, but as to thyself, if thou, &c.*

\* This is reckoned, by *Schultens*, one of the *Arabic* flowers or elegancies ; and that, by an *unspotted whiteness* of aspect, they denoted *honour, glory, general esteem, nobility, and illustrious character*. *Blackness*, the contrary, *Mudge* interprets, *even if thou art cast as steel, yet thou needst not fear*. *Cast steel* they used for *specula*, or *looking glasses*, and consequently was quite bright : this was the more applicable to *Job*, as he would have passed through the furnace of affliction. *Zophar* seems referring to *ch. x. 15. If I be righteous, yet will I not lift up my head*, and to intimate, that if he would reform, and become a just and good man, *he should lift up his head*, even his *unspotted, most beautiful face*, like the *polished mirror*, or as a *molten looking glass*.

SECT. 16. and chearful, your mind firm  
 { and unshaken, and apprehen-  
 Job xi. 15. sive fears fly as shadows, never  
 more alarm or torment you.

16 These affecting melancholy scenes, and all your bitter clamorous bewailings on account of them, shall be banished and forgotten; no other memory of them shall continue, than of an inundation when it is over, or of the flowing water in its constant course, which, as it passes, is just beheld, but no more returns, nor is remembered.

17 You shall yet experience, that you have vigour enough left,

16. Because thou shalt forget thy misery, and remember it as <sup>1</sup> waters that pass away.

17. And thine age shall be <sup>m</sup> clearer than the

<sup>1</sup> This is an elegant simile, whether it be taken for the same Job had used concerning his mistaken fallacious friends, that is, *inundations, land-floods, and winter-brooks*; or *the current of rivers keeping in one regular constant motion, and not being remembered whence passed.*

<sup>m</sup> Literally — *shall arise from the noon-day.* Schultens, from the *Arabic*, translates *chaled, perpetuity, or the continuance and stability of a happier time*; agreeable to the *Arabic* apothegm, *he stood to the meridian*; i. e. *he was placed in the most advantageous light, in a situation both secure and conspicuous*: as opposed to that *obscure and vertiginous darkness*, Job had concluded the last chapter with the gloomy description of. To enlarge the comparison, Chappelow, from *De Dieu*, would render *quum obscurum erit, tanquam mane erit*; or to change the pointing, and for *tayuphab*, read *teyuphab*, a substantive, *obscuritas*, then it will be, *thine age, world, time or life, shall be clearer than the noon day; thy darkness shall be as the morning.* Compare *Sam. xxiii. 4.* The latin poet's advice is similar, but comes much short of the eastern sublimity.

— Hic.

the noon-day ; thou shalt shine forth, thou shalt be as the morning.

left, or it will speedily be restored, that you shall command and enjoy health and prosperity, to your own entire satisfaction, and also to the benefit and pleasure of all around you : the clouds and darkness shall be dispersed, and the meridian beams never shone stronger, nor the morning sun rose more cheering, than you shall be happy and conspicuous.

SECT. 16.

Job xi. 17.

18. " And thou shalt be secure because

You have, moreover, the 18  
solidest grounds to expect the security and perpetuity of this complete

———— Hic murus aheneus esto  
Nil conscire sibi, nulla pallescere culpa.  
*Virg.*

With all due deference to the above learned critic, there does not appear to be a necessity for altering the pointing ; nor do the images lessen in the description : the sense seems to be, *you shall enjoy all the solid advantages of life, you shall be greatly illustrious — and there shall be a perpetual refreshment and renewal of favours.* Every entrance, upon a fresh and new day, shall be a kind of resurrection and renovation, producing before unknown scenes of pleasure and glory. The *crepusculum*, *lucifer*, or *Aurora*, the harbinger or fore-runner of day, shall never fail to present to your invigorated senses, the most joyful unclouded prospects.

" Some understand this of a most agreeable settlement, with multitudes of wells dug for the conveniency of water. *Mercer* supposes it an allusion to the custom of the *Arabian Nomades*, who moved from place to place, and, digging the ground, pitched their tents with greater safety ; by these trenches round their tents, being, as *Mudge* observes, secured from the inundations of violent rains, as well as the slighter incursions of enemies. Something of defence and

VOL. I.

M

preservation

SECT. 16. complete satisfaction and happiness : as if on all sides moated and defended with deep waters or impregnable fortresses, your habitation and tranquillity shall be safe and unmolested.

Job ix. 18.

cause there is hope : yea thou shalt dig about thee, and thou shalt take thy rest in safety.

19 The most faithful vigilant shepherds and keepers, never better defended their flocks and herds, than you shall be, even in your most unguarded hours ; you will infallibly be protected, and, moreover, generally courted, and had in the utmost esteem and veneration.

19. ° Also thou shalt lie down, and none shall make thee afraid ; yea many shall make suit unto thee.

20 The impious and unjust may cherish eager warm desires of the like felicity, but they

20. P But the eyes of the wicked shall fail, and they shall not escape : and their hope

*preservation* from dangers and injuries seems plainly designed.

° This verse is supposed alluding to his flocks and herds of cattle, wherein the substance of the ancients principally consisted ; and their safety from plunderers of men and ravenous wild beasts. They, with their shepherd or keeper, should be free from danger.

P This is a common scripture idiom for defeated earthly expectations, or the vexatious disappointments, depending upon human friendships, in ordinary subjects men to. In our own plain dialect, they may look their eyes out, before they are any better for the empty professions, and most positive promises of the bulk of mankind. Nay, it is added, they shall by no means escape threatening storms. They have no more reason to expect any benefit of a temporal being, than if they had quitted it, or already departed this life.



hope shall be as the  
giving up of the  
ghost,

they shall never obtain it ; SECT. 16.  
they may attempt, and struggle  
hard to escape judgment  
and vengeance, but it is im-  
possible ; their most flattering  
hopes shall all issue in empty  
delusion, and in as gloomy  
and melancholy darkness, as  
are the shadows of death.

## CHAP. XII. SECT. XVII.

*Job retorts upon his censorious friends their arguments, and vain pretences to extraordinary wisdom. He presumes to be a judge of his own sincerity, and of the reasonableness of an appeal to the infinite Being, for which they so much derided him. He refers them to their observations, as evidences against external prosperity or adversity, proving a man to be righteous or wicked. He intimates, that from all appearances, it does not seem to be the will of God, nor agreeable to the rules of his all-wise government of this probationary world, that such important distinctions should be accurately made in it. He observes, that every man has rational faculties to discern this ; and the ancients had too much understanding ever to deny or doubt it. Ver. 1—13.*

JOB xii. 1, 2.

**A**ND Job answered & said,  
no doubt but ye are  
the

JOB xii. 1, 2.

**J**OB, plainly perceiving SECT. 17:  
how high his friends's main  
drift was to exalt themselves, Job xii. 14  
M 2 and 2:

SECT. 17. and how low they were resolved, at any rate, to depress and degrade him, even into a mean confession of wickedness he had never committed, gives in the following very sensible and spirited answer.

Job xii. 1, 2. <sup>1</sup> the people, and wisdom shall die with you.

From your own account one would be ready to conclude, that a most distinguishing and infallible wisdom was your certain prerogative, and sole exclusive property and privilege. That both during your lives, and after your decease, it would be in the highest degree arrogant, and indeed preposterous, for any one of mortal race besides, to presume to a moiety, or lay claim to the smallest share.

But

<sup>1</sup> *The people*, that is, such a *select*, *refined* and *noble* part of men, as national or religious bigots commonly reckon themselves to be; and in comparison with whom the rest of the world are to be esteemed fools and ideots. Thus the *Chinese* are reported to say, the people of their country have two eyes; the *Europeans* one, and all the other divisions of this earth are blind. And thus artful designing priests persuade their poor deluded flocks, that they themselves are inspired and infallible; and believers in them, only, are *God's people*, *his elect*, *vessels of honour*, &c. They act too much pharisaically, as *Job* spoke ironically. The following common expression seems to have a peculiar beauty in it; *I have understanding*, &c. literally, *etiam mihi cor sicut vos*. i. e. *ego etiam vir cordis sicut vos*. *I also have a heart as well as you*: and *vir cordatus*, or an *hearted man*, if I may use that expression, signifies more than a *meerly intelligent*, viz. a *sensible*, *steady*, *brave man*.

3. But I have understanding as well as you ; ' I am not inferior to you : yea who knoweth not such things as these ?

But whatever your vanity SECT. 17.  
bears you in hand, you are Job xii. 3.  
not the only rational discern-  
ing people, nor are your argu-  
ments grounded upon the solid  
maxims of truth and equity :  
I have not yet given up the  
point to you ; neither, unless  
I was strangely weak and ig-  
norant, have you hitherto, in  
the least, added to the strength  
of my understanding, or in-  
creased my stock of know-  
ledge. I cannot but have ob-  
served, how the most astonish-  
M 3 ing

\* The *Hebrew*, literally translated, is, *non cadens ego a vobis, or præ vobis* : I do not fall beneath, from, or before you : I am not foiled or worsted by you. *Le Clerc* conjectures, that the phrase is borrowed from a custom of the *Orientals*, particularly the *Persians*, in their salutations, who, when they met a person greatly superior to them, used to fall prostrate. Upon which, *Peters*, with some smartness remarks, — what has this slavish ceremony of the *Persians* to do with *Job's* time and country ? Amongst the honours paid to *Job* himself, in the time of his prosperity, so particularly described *ch. xxix.* though he was the greatest of all the men of the *East*, his contemporaries, we do not find that prostration was ever used towards him, or so much as thought of. *The young men, when they saw him, through a rustick bashfulness, hid themselves, the aged arose and stood up : the princes refrained talking, and laid their hand upon their mouth : the nobles held their peace, (chap xxix. 8, 9, 10.)* and were all attention when he spoke. — Their tokens of respect, in short, were natural and manly, but no cringing. And one of the most convincing proofs of the antiquity of the book, is, the simplicity of manners every where so observable. *Schultens*, not improbably, supposes that this passage, as well as *chap. xiii. 12*, alludes to *giants, wrestlers, or warriors* ; as wrestling was an exercise very famous among the ancients. *Pet. Crit. Diss. 4to. p. 162. Schult. in loc.*

SECT. 17. ing displays of omniscience and  
 Job xii. 3. almighty power do demon-  
 strate and magnify those divine  
 perfections ; and learned the  
 many pertinent reflections, and  
 prudential sentences, transmit-  
 ted to us from our experienced  
 and long-lived forefathers,  
 which are in common use,  
 and every day repeated.

4. Although it is not in your  
 power to inform me, yet it is,  
 and truly, in your ungenerous  
 natures, most barbarously to  
 expose and deride my trou-  
 bles. My professed friends,  
 and intimate acquaintance,  
 rake together all the scoff and  
 ridicule that is possible, to set  
 me up as a publick spectacle  
 of the greatest odium and uni-  
 versal abomination. Is not  
 this your plain undisguised  
 language ? He solemnly pro-  
 tests his innocence, raises the  
 loudest clamours to heaven  
 for justice, and declares an  
 entire confidence in the al-  
 mighty Being : but has any  
 regard from above been shew-  
 ed him ? are the holy and  
 good

4. I am as one  
 mocked of his neigh-  
 bour, \* who calleth  
 upon God, and he  
 answereth him : the  
 just upright man is  
 laughed to scorn.

\* Though the sense is clear without it, yet the construction  
 seems most natural and easy, if, as Chappelow proposes, the  
 latter clause be interpreted as an interrogation, and thus  
 read : he calleth upon God, but does he, or will he, answer him ?

good man's injuries redressed, SECT. 17.  
 or his miseries relieved? Thus Job xii. 4.  
 it is his cruel fate, who hath  
 always preserved sacred and  
 inviolable a conscious integrity,  
 to be reproached and derided.

5. \* He that is ready to slip with his feet, is *as* a lamp despised in the thought of him that is at ease.

You would not behave in <sup>5</sup> this unequal and unnatural manner, you would certainly view things in a quite different light, if you were in the like unhappy condition; your conduct possibly might not exceed the sad example before you. But it is not very extraordinary to find a man, who lives at ease, and basks in the warm sunshine of an earthly prosperity, to be extremely liberal at throwing out reflections and indignities, on the unblemished character of a righteous person, who happens to meet with changes and adversity.

M 4

Whereas

\* *Chappelow* thinks it will not be so difficult to explain the words, taking them as they stand in the original, [for they are transposed in our *English* version.] The translation will then be, *a lamp despised in the opinion of an indolent man, is prepared for the slips (or changes) of the foot*: and the sense, he who is a lamp, or light, to enlighten and instruct other people, though despised by those who are indolent, as if they wanted no instruction, is prepared for the several accidents of life; which are as natural and common to man, as it is for him sometimes to stumble, or slip with his foot. I have given what appeared to me the true interpretation.

SECT. 17. Whereas nothing is more  
 Job xii. 6. notorious, than the flourishing  
 circumstances of wretches that  
 subsist by rapine and violence;  
 and their safety, undisturbed  
 tranquility, and exorbitant  
 growing power, whose lusts  
 and vices are one continued  
 outrage and most glaring in-  
 sult, upon all laws, whether  
 divine or human: nay, do not  
 these real objects of Heaven's  
 just and terrible displeasure,  
 appear to enjoy an especial  
 protection, and an extraordi-  
 nary liberality and bounty;  
 even to have all their wants  
 most amply provided for, with-  
 out their ever intreating the  
 favour, or acknowledging the  
 blessing?

6. <sup>a</sup> The taberna-  
 cles of robbers pros-  
 per, and they that  
 provoke God are se-  
 cure: into whose  
 hand God bringeth  
 abundantly.

On

<sup>a</sup> Job here may not only be defending himself, as a pious  
 and upright person, though a grievously afflicted one, but  
 indirectly hinting, that his friends had no great reason to  
 boast of their merit and peculiar excellence, as manifest  
 by their riches and prosperity; for if these were the real  
 distinguishing marks of excellence, and of divine favour,  
 some of the vilest of mankind had a higher degree thereof,  
 than they themselves had. God provided better for their  
 security; and, as it were, *reached to them, placed in their*  
*way, and filled their hands with,* without their industry or  
 anxiety, a larger share of power and wealth. The last clause  
*Schultens* interprets by a strong metaphor, *qui adducit numen*  
*in manu sua.* That is, *who does not seem to be in God's hand:*  
*but to have God in his hand, and to dispose of, dictate to, and*  
*domineer over his creator, and the laws of providence as he*  
*pleases,*

7. \* But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee.

8. Or speak to the  $\gamma$  earth, and it shall teach thee; and the fishes of the sea shall declare unto thee.

On this important subject Sact. 17.  
of an universal Providence, Job xii. 7.  
with what is, in fact, observable throughout the creation, I would refer you not only to men, but likewise to the inferior brutal world, and winged tribes; their peculiar sagacity, surprising instincts, and most regular procedure, afford the meanest capacity real instruction and beneficial lectures.

Nature's various other productions, and even the reptile race, with the scaly inhabitants of the watery region, in their particular forms, and great diversity of classes and stations, impart knowledge. 8

It

\* The same particle is used here as *chap. xi. 5.* and *Schultens* thinks not without some elegance and smartness. *Zophar* says, *veulam, at enim vero*; but truly, and indeed, or I verily wish that God would speak, &c To which *Job* answers, *veulam, and verily God does speak*; and he must be to the last degree indolent and stupid, who does not hear many excellent lessons, even in the language of the inferior creation. To connect this passage, if that be necessary, with the former, *Job* is to be understood principally of *wild beasts and birds of prey*, with the general devastation that is made by one creature upon another in this carnivorous world; wherein, not the most harmless and inoffensive, but commonly the most rapacious, fierce and powerful, fare the best.

$\gamma$  *Schultens* understands, by *earth, reptiles, or creeping things* of the earth, and supposes included the whole round of creatures, or every thing that *walks, flies, creeps* and *grooms*, as heralds of the stile, and proclaimers of the supreme excellency, and infinite jurisdiction of the all-perfect Being.

SECT. 17. It is hardly possible, that a reflecting thinking man, with  
 Job xii. 9. all these teachers about him ; and from numberless demonstrative proofs, should be otherwise than fully satisfied ; that the universe of existence is the unconstrained free production of an intelligent and almighty Being, and wholly subject to his unbounded wide dominion.

10 That all those wonderful displays of his power, and even the human species themselves, are, by the condition of their being, dependent on his sustaining influences, and subject to certain laws of his providence and government ; life itself, whether the rational one of man, or animal of beast, is absolutely at his disposal ; and it is impossible they

9. \* Who knoweth not in all these, that the hand of the Lord hath wrought this ?

10. \* In whose hand is the soul of every living thing, and the breath of all mankind.

\* Some interpret, *who knoweth not all these things ?* &c. others, *in, by, and among all,* &c. And Cocceius reckons *Job*, at the same time that he spoke, *pointed with his hand* to the important object he was thus sublimely treating on.

\* The difference made in the paraphrase, is not because the terms used in the original necessarily require it, for the word rendered *soul*, sometimes expresses the *vegetative life* of plants and herbs ; and that interpreted *breath*, is applied to *animal being* ; but because, whether it be so directly referred to here or not, there is that ought to be improved, and man's mind ennobled with virtue, a confessed most important distinction, betwixt the spirit and faculties of human beings, and the instinct of brutes.



they should act in opposition <sup>SACT. 17.</sup> to his exerted omnipotence ; <sup>Job xii. 10.</sup> or so much as exist, unless he vouchsafe constantly to support them ; *for in him they live, move, and have their being.*

11. Doth not the ear try <sup>b</sup> words ? and the mouth taste meat?

Is not man formed with <sup>11</sup> natural sensations and also with intellectual powers ? Is not the food he lives upon first tasted and relished, then eaten and digested ? The like, as to sentiments and doctrines, whoever publishes them ; must not his moral judgment determine, by an impartial manly trial of their fitness and reasonableness, before he can properly assent to, and consistently believe them ?

12. With the ancient is wisdom : and in length of days, understanding.

Respecting tradition and <sup>12</sup> the declarations of former ages, upon which you rest so much, if it would any way serve

<sup>b</sup> Although *millin* frequently denotes *words of course*, or *free unreserved converse*, yet here it seems expressive of the *mesbalim*, or *proverbial sayings of the Hebrews*, the *amthalon*, or *sententious similes of the Arabs* : filed afterwards by the *Psalmist*, *Psalm*. lxxviii. 1. *Chidoth minni kedom*, *ancient dark sayings*, or *oriental enigmas*. In what high authority and profound veneration these were held, abundantly appears from this book, and other sacred writings. *Job* seems inclined to esteem them in proportion only to the instruction they contained ; to constitute a manly and rational enquiry, as the test even for doctrines handed down from the sages of antiquity ; and to establish the invaluable right of private judgment.

SECT. 17. serve your purpose ; and first,   
 supposing that every man is to   
 Job xii. 12. examine and judge, I readily   
 grant you, that the ancients   
 were, many of them, wise and   
 understanding men ; and as   
 they had a longer time for it,   
 made a more considerable pro-   
 ficiency than some moderns ;   
 and have left behind them   
 many useful and valuable ob-   
 servations. But there is one   
 infinitely above them.

## S E C T. XVIII.

*Job declares his own rational and elevated senti-   
 ments, of the divine supreme wisdom and omni-   
 potence. He mentions a variety of instances,   
 which proclaimed aloud these glorious attributes ;   
 and how remarkably they had humbled, and tri-   
 umphed over all human understanding, power and   
 policy. Ver. 13, to the end.*

J O B xii. 13.   
 SECT. 18. **T**H E capacities and abi-   
 lities of all created in-   
 telligences   
 Job xii. 13.

J O B xii. 13.   
**W** I T H him is   
 wisdom and   
 strength

\* The expressions in the original are nervous and empha-   
 tick ; and the stile plainly rises as was perfectly proper it   
 should do, in a preface or introduction to a most sublime   
 description, how the greatest affairs of this sublunary world   
 are managed, and the fortunes of mankind reversed by the   
 sovereign direction of an all-ruling Deity. *Wisdom, strength,   
 counsel*

strength, he hath  
counsel and under-  
standing.

telligences are circumscribed SECT. 18.  
and bounded: in the grand ori- Job xii. 13.  
gin and eternal source of rea-  
son and power, light and  
truth, there are essential real  
perfections; an inconceivable  
vigor, and enlarged boundless  
knowledge, adequate to that  
direction, and amazing vast  
administration, which has for  
its immense object the uni-  
verse of being; even an om-  
nipotence which can instantly  
execute whatever an unerring  
supreme wisdom dictates.

14. Behold, he <sup>d</sup>  
breaketh down, and  
it cannot be built  
again; he shutteth  
up a man, and there  
can be no opening.

It is remarkable in his def- 14  
tructions, that he applies, with  
a resistless might, such desolat-  
ing instruments as utterly sub-  
vert, and so raze the very  
foundation,

*counsel and understanding*, all are displayed in their utmost perfection. The learned *Schultens* observes, that *Job* is not giving a general account of Providence; but in the vicissitudes, mixtures, and wonderful revolutions of this earth, demonstrating directly to his purpose, that in this promiscuous state of things, *evil happened to the good, good to the evil*: this interpretation is not without its difficulties; for it may be hard to find in this discourse, an instance of *good happening to the evil*; the whole rather concerning *evils and calamities*.

<sup>d</sup> *Schultens* understands this of a sudden ruin, and total sub-  
version of people, kingdoms, potentates, families, or pri-  
vate persons, from the most flourishing condition; and that  
*Job* had his own case particularly in view. Whether it  
was really designed for it or not, can a passage more aptly  
express the *breaking down or bursting of clouds*, and other  
preparatory circumstances for the general deluge; and the  
latter clause, *the wonderful shutting up of Noah in the ark*?

Sacr. 18. foundation, that there is no possibility of ever repairing or restoring. Further, it is in so inscrutable and wonderful a manner he confines or imprisons a person, that he has no imaginable way or chance for release or redemption.

- 15 It is again observable, that he prohibits or restrains the necessary element of water, and an absolute scarcity and famine ensue: also he dispatches it from his exhaustless stores,

15. Behold • he withholdeth the waters and they dry up; also he sendeth them out, and they overturn the earth.

\* This may be interpreted of *excessive local drought*, and the latter of a *partial violent inundation*. And *Schultens* observes, that if it be understood as referring to the *general deluge*, it is hardly to *Job's* purpose, for there the good and evil were distinguished. But the learned author hath not shewn that this was *Job's* purpose: as has before been observed, *evil* events and *calamities* are only mentioned throughout the discourse. His immediate view appears to be, proving that he was a *perfect and upright man*, not an *hypocrite*, though a grievous sufferer in the hand of Providence: and in this view, with all proper submission, nothing could be more directly to his purpose, than reasoning from a series of *calamitous facts*, in which the most righteous of mankind could not avoid being involved, equally as people of a quite different character: and this seems to be the drift and main scope of his reasoning. On this head the late Bishop *Sherlock* has observed, in his *dissertation on the sense of the ancients upon the fall*. "That if the book of *Job* has all the appearance that can arise from internal characters, that it was written before any of the books of *Moses*, may we not suppose, that an allusion is made to the destruction of the world by an universal deluge, which by tradition had been delivered down from one age to another?"

stores, and the impetuous tor-<sup>SECT. 18.</sup>  
 rents speedily obey, and lay <sup>Job xii. 15.</sup>  
 the earth under a prevailing  
 inundation, or utterly destroy  
 it with a most dreadful uni-  
 versal deluge.

16. With him is  
 strength and wis-  
 dom ; † the deceived  
 and the deceiver are  
 his.

Beyond all controversy, it 16  
 is an unparalleled and most  
 astonishing power and wis-  
 dom, that the great unsearch-  
 able God in perfection posses-  
 ses. The insidious vile tempter  
 and seducer, and the simple,  
 undesigning, unguarded man,  
 who suffers by his wily arts ;  
 he alike insists upon as his  
 property, and overrules to  
 serve his purposes.

He

† *The deceived and the deceiver* : it is added, “ if nothing  
 “ more is meant by this, but that the *cunning man*, as well  
 “ as the *weak man*, is under the power of God, it is an ob-  
 “ servation that needed not to have been prefaced with an  
 “ express declaration of God’s great *wisdom and power* ;  
 “ nor should it be placed as it is, among the greatest works  
 “ of Providence, the creation of the world ; the destroying  
 “ it by a flood ; the settling and enlarging the nations of  
 “ the earth, and straitning them again. In the midst of these  
 “ great accounts of Providence stands this observation, *the*  
 “ *deceived and the deceiver are his*. This therefore must be  
 “ something relating to the general condition of mankind,  
 “ and must be understood to be an instance of God’s pro-  
 “ vidence, in the great affairs of the world : and for this  
 “ reason it is very probable, that the words were meant of  
 “ the fall of man through the cunning of the tempter.  
 “ He appeals likewise as having the same view, to *ch. xxvi*.  
 “ 13. viz. *By his spirit he hath garnished the heavens, his*  
 “ *hand hath formed the crooked serpent*.”

SECT. 18. He is so far from intrusting  
 { events in the hands of statel-  
 Job xii. 17. men, that he interposes fre-  
 quently, and infatuates the  
 most deliberate counsels of the  
 ablest of them: even their  
 best concerted measures by in-  
 tervening accidents, he ren-  
 ders subversive of the ends  
 they aimed at. And the very  
 reverse of that judgment and  
 exact prudence, which is ex-  
 pected from presidents in courts  
 of judicature, oftentimes ap-  
 pears in the precipitancy and  
 extreme stupidity of the sen-  
 tences of judges.

18 Human wisdom is preca-  
 rious, and likewise unsettled  
 and tottering things are the  
 thrones of kings: for he di-  
 vests

17. He leadeth  
 counsellors away &  
 spoiled, and maketh  
 the judges fools.

18. He looseth  
 the<sup>h</sup> bonds of kings,  
 and girdeth their  
 loins with a girdle.

<sup>g</sup> Chappelow interprets this, by comparing with *Isai. lix.*  
*15, foolish or mad*: and the original properly signifying to  
*strip*, as when a man's clothes are *stripped off*, *Mich. i. 8.* —  
 The meaning is most probably, that the wisest politicians,  
 who lay their schemes the deepest, are *defeated*, or *outwit*  
*themselves*; and those who have a *prescribed pattern*, or *model*,  
 to proceed upon, even judges *deviate from it*, *dissolve all*  
*obligations*, and *expose and profane the law*, by the most noto-  
 rious deviations from, or violations of its plainest statutes.

<sup>h</sup> This seems to allude to some particular *royal vestment*,  
 perhaps *coronation stuff*, or *golden brilliant girdle*, which ap-  
 pertained to those long flowing robes, wherewith the eastern  
 monarchs were adorned. And the other, that *meaner girdle*,  
 or *common belt*, with which travellers usually tucked up their  
 loose garments for journies, or servants for their menial  
 offices. The meaning, as expressed in the paraphrase, is,  
*that he weakeneth their strength, and humbleth their pride.*

vests the most illustrious persons with the most illustrious prerogatives of all their magnificence, and reduces them to the abject condition of bondage or servitude.

SECT. 18.

Job xii. 18.

19. He leadeth <sup>i</sup> princes away spoiled, and overthroweth the <sup>k</sup> mighty.

The ministers of religion, <sup>19</sup> and most sacred and important of characters, are not spared ; but frequently involved in general calamities. And personages of the first rank and quality, humbled to the lowest condition of servile dependance, or despicable fordid indigence.

20. He removeth the speech of the <sup>i</sup> trusty, and taketh away the understanding of the aged.

He has silenced those, who <sup>20</sup> employed the organs of speech to the best purposes ; and never opened their lips, but with the clearest expressions, and the solidest arguments in fa-

<sup>i</sup> *Schultens* interprets, very justly, כְּהֵנִים, principal persons of the ecclesiastical order, as Melchizedek was Melec, king of Salem and Cohen, priest of the most high God. Gen. xiv. 18.

<sup>k</sup> *Ethanim*, or, in the Arabic, *Athinown*, or *Atzilown*, seems to denote personages of a noble birth and parentage, as derived from the Arabic, יִתִּן, perenni vena fluxit. The sense is, that men elevated to the utmost height of dignity and splendor, have met with the most precipitate and dreadful downfalls.

<sup>i</sup> *Trusty* seems to denote men extremely capable of advising ; and of inviolable veracity and sincerity to do it faithfully ; and by speech armed with eloquence and argument to represent and enforce it ; they become utterly incapable, or fall into entire contempt : and the aged themselves, whose experience they so much revered, have lost their *ta yam*, taste, knowledge, reason, sense or judgment.

SECT. 18. vour of truth and virtue : and

Job xii. 20. has made the organs, or the faculties of the venerable for age and experience, so remarkably fail and decay ; that they mistook, forgot, trifled, and little differed from infants or idiots.

21 He hath brought publick disgrace upon the most popular characters ; upon persons advanced to the highest posts of authority : and eminently deserving of them, by being disinterested and generous benefactors to mankind. And hath reduced and greatly embarrassed those who fully believed their strength invincible, or their immense fortunes impossible to be exhausted.

He

21. He poureth contempt upon <sup>m</sup> princes, and weakeneth the strength of the <sup>n</sup> mighty.

<sup>m</sup> Princes, *nedibim*, from נָדַב, to be naturally bountiful, and, of mens own accord, liberal and generous. Men of a noble and princely spirit, distinguished for their munificence, for a disinterested and universal benevolence, ornaments of human nature, and truly the excellent of the earth : even they have felt the jealousies of capricious fortune, and fallen a sacrifice to that fickle changing populace, whom nothing ever long pleased.

<sup>n</sup> The mighty, *aphikim*, from the radix אָפַק, signifying, by a strong resolution to command or constrain themselves. To hold in by force, as the channel the impetuous swelling streams. Thus a beautiful contrast appears in the expressions : the former, *liberally dealt out*, the latter, *resolutely kept in*. One, not without views of popularity ; at least a growing fame might hence have been expected : but he meets with ignominy and contempt. The other, to be effectually secured and defended : and he proves weak, exposed, and vanquished.



22. He discovereth deep things out of darkness, and bringeth out to light the shadow of death.

He revealeth in the open <sup>SECT. 18.</sup> light of meridian blazing day, <sup>Job xii. 24.</sup> mysterious reserved men's deepest intrigues, and most secret recesses. Gloomy darkness, the covert of death, or the grand abyss, are all brightness and illumination when he pleases.

23. He increaseth the nations, and destroyeth them; he enlargeth the nations, and straitneth them again.

His blessings of peace, 23 health, and plenty, greatly multiply nations: his judgments of war, pestilence and famine, soon reduce their numbers. The union and harmony which he promotes, both enlarge their territories, and defend their tranquility: their jealousies, discords and divisions, which he suffers, impair their strength, and contract their boundaries.

24. He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a <sup>2</sup> wilderness where there is no way.

He brings into the lowest 24 contempt, the most exalted and important stations and commissions; by lodging them in hands which are utterly destitute of ability or integrity to

N 2

conduct

\*Peters very justly observes, that *יָדָן* does not properly signify a *wilderness*, but *confusion*; and is the very word used Gen. i. 7, to express the *chaos* before the world was brought into form. A metaphorical expression for being bewildered. Moreover, the wandering of the *Israelites* was that of a *whole people*: this is only of the *chief* of the people. *Crit. Diff.* 4to. p. 32.

SECT. 16. conduct them ; or by wholly  
 }  
 Job xii 24. divestling governors of provin-  
 ces, or generals of armies of  
 wisdom, courage and fidelity.  
 As a traveller who has lost his  
 way, they appear bewildered,  
 and greatly perplexed.

25 By means of ill formed de-  
 signs and unsettled resolu-  
 tions, their enterprizes inevi-  
 tably miscarry ; and all affairs  
 they should manage, are in  
 the utmost disorder and con-  
 fusion : As the dizzy reeling  
 drunkard, they stumble and  
 blunder, from one absurdity,  
 danger and disaster, to an-  
 other.

25. They grope in  
 the dark <sup>p</sup> without  
 light ; and he mak-  
 eth them to stagger  
 like a drunken man.

<sup>p</sup> Without light, Schultens interprets, very properly, *quod nihil minus est quam lux, homo et non Deus. Isai. xxx. 3. Caro et non spiritus, nihil minus quam Deus, nihil minus quam spiritus ; nothing less than light, or as it has been stiled, palpable, horrible darkness.*

## CHAP. XIII. SECT. XIX.

*Job again requests to be heard before a most just and equal God. He taxes his friends with a criminal partiality and infamous prevarication. Under pretence of vindicating the ways of God and Providence, they ascribed to him what was utterly unworthy of him ; and thereby, he assures them, very justly incurred his high displeasure. He counsels them to be silent, that they may not appear entirely contemptible : and adds, as to himself, that, whatever was the consequence, he should support his character for integrity, and most piously and stedfastly trust and hope for the divine acceptance. Ver. 1—17.*

JOB xiii. 1.

**L**O mine eye hath  
seen all *this*,  
mine ear hath heard  
and understood it.

2. What ye know,  
*the same* do I know  
also : I am not in-  
ferior unto you.

JOB xiii. 1.

**W**Hatever you would SECT. 19.  
surmise, I have not Job xiii. 1.  
been an inattentive spectator  
of the various events of Pro-  
vidence, and numberless im-  
portant vicissitudes in human  
affairs : nor am I unstudied  
in the invaluable knowledge  
of past ages.

You cannot in these respects 2  
avail yourselves, or make out  
the least advantage you have  
gained over me. If I be not  
superior to you, I will be bold  
to say, I am your equal, and  
N 3 have

SECT. 19. have no occasion to submit to  
 your authority and dictates.

Job xiii. 3. In truth you can neither inform nor convince me ; and you seem to defy all my endeavours to do it on your part : I should sincerely esteem it the greatest happiness, most humbly to address almighty God ; and appear at the bar of perfect reason and equity to argue my own principles, and better understand the nature and views of the dispensations of his Providence.

4 As for your parts, you per-  
 versely mistake the question,  
 and

3. Surely I would speak to the Almighty, and I desire to reason with God.

4. But ye are forgers of lies, ye are all

<sup>9</sup> From יָכַח, to *show, or prove by reason, that a thing is, or is not so* : to plead, in order to clear a man's self : to refute false charges, or confute and disprove false and slanderous language. And it may be asked, where was the great impiety of Job's wishing to defend his integrity before his impartial Maker, since he could not do it before partial men to their satisfaction ; though he was fully conscious thereof in his own mind ?

<sup>r</sup> Schultens understands this of *plasterers or painters*, and the expression to denote the *labour and study* wherewith Job's friends endeavoured to prepare their discourses, טַפַּל signifies to *sew together, or to joint*, as carpenters do their work. Cf. cxix. 61. it is translated as in the text, to *forge* ; and connected with שָׁקַל, a *lie*. — The meaning seems to be, either *joining a malicious falsehood, and scandalous action to a person* : or, *setting a series of these together, in order to blacken him*. — Thus Job xiv. 17. Thou *seavest up, or joineest upon mine iniquity, or punishment* : i. e. thou joineest punishment to punishment, or suffering to suffering. And the latter clause

is

all physicians of no value.

and only contrive to defend SECT. 19.  
your own falshoods and mis-  
representations ; you are wil- Job xiii. 4.  
fully and scandalously igno-  
rant of the very case, for which  
you boldly pretend to prescribe  
remedies.

5. O that you  
would \* altogether  
hold your peace, and  
it should be your  
wisdom.

I would honestly recom- 5  
mend to you perfect silence :  
neither have you any other  
chance to be ever hereafter  
deemed wise ; or not reckoned  
despicably foolish, if you pre-  
sume to open your lips, in mat-  
ters where you have plainly so  
little knowledge.

6. Hear now my  
reasoning, and hearken  
to the pleadings  
of my lips.

Hearken to the admoni- 6  
tions your discourses challenge  
from me : and now I am re-  
suming the argument, and  
giving a farther state of the  
case, do you closely attend,  
and freely and impartially ex-  
amine.

N 4

You

is literally — *physicians, empiricks, rephaims, ancient giants, dead bodies, mummies* [for these different senses the word is used in] -- *all of you — meer nothings.*

\* *Tacen lo tacetis* is a common *Hebraism* to give energy to, or express the certainty of something. The phrase is like that of Solomon's, Prov. xvii. 28. *Even a fool when he holden his peace, is counted wise, &c.* And as Socrates advised, *Esquere adulationes ut cognoscas te.* Job wishes them to refrain speaking, that they might not be known.

SECT. 19. You profess to espouse the  
 cause of God; but do the  
 ways of his providence stand  
 in need of rash and unjust cen-  
 sures to vindicate them? Out  
 of zeal for his honour, must  
 you make me a wicked man  
 and an hypocrite, and utterly  
 subvert all reason, truth and  
 justice? What is this but e-  
 quivocating with your own  
 hearts, and in behalf of God,  
 speaking flagrant untruths of  
 your friend?

7. Will you speak  
 wickedly for God?  
 and talk deceitfully  
 for him?

B He is surely above all, but  
 is he therefore the object of  
 vicious favour and partial af-  
 fection?

8. Will ye accept  
 his person? will ye  
 contend for God?

\* They did not *convince* or *refute*, but *correct*, *censure* and *reproach*. The terms seem forensick, and imply that those who declaimed and endeavoured to procure them, or those who passed sentences, were influenced by the power and wealth, or the acquaintance and friendship of one party, to the prejudice and injury of another. This passage contains just and excellent morals. The learned in the law surely want not to be reminded by this book, to look *stedfastly at the merits of things*: but the bigotted religious of all denominations do: and should, night and day, study this passage, to put an end to their *uncharitable censures*, and but too *epidemical lying in the name of the Lord*: their reckoning the miseries of men, of a different party, divine judgments; and, in short, *just morals* of principle and practice, as hardly to be allowed a place in an *orthodox creed*, or common *benefit of the clergy*.

u *Heath* takes this for a *judicial term*, and to denote *putting the sentence in execution*, from the use of the word *Judg. vi. 31, if he be a God let him execute vengeance for himself: i. e. let him strike him dead who hath cast down his altar*. If Job was really apprehensive, to this degree, from his friends, he is surely excusable for a most vigorous defence of himself.

fection? whether right or wrong in itself, and according to the justest measures, does a thing's being on the side of God make it fair and equal? or do you come out of regard to him, previously resolved to accuse and condemn me, whether I am innocent or guilty.

9. \* Is it good that he should search you out? or as one man mocketh another, do ye so mock him?

Is not this a real indignity to the Almighty? and may it not be such a fault as, you have too much reason to fear, may one time or other be strictly enquired into, and draw down his severe chastisements on your own heads?

10. He will surely reprove you, if ye do secretly accept persons.

It will undoubtedly prove a very high offence and provocation, for which he will inflict upon you heavy judgments, if you, however secretly and in concert, judge thus rashly and unjustly, even for him, or in vindication of his ways.

11. Shall not his excellency make you afraid? and his dread fall heavy upon you.

You will tremble when he displays the perfection of his justice, and the glory and terror of that throne he hath erected

\* תוב, *Schultens* renders, *an bonum erit, quum discutiet vobiscum*: will it appear fitting and right when he shall discuss or examine with you? The paraphrase of this, and of one or two of the following verses, is, in part, taken from *Peters*.

SECT. 19. erected for dispensing it. His frowns, and marks of his high displeasure, which should have deterred, will fall intolerably heavy, and force you most bitterly to lament it, that you ever acted this part, or thus derogated from the equity of the divine administration.

Job xiii.  
11.

12 Your answers taken from observation and antiquity, for which you depend on your memories, are speeches of no value. And in point of reasoning

12. † Your remembrances are like unto ashes, your bodies to bodies of clay.

† Schultens renders, *your memorials even a breath of wind will disturb and disperse, as if they were written in ashes and like them: and your backs are backs of clay, which of their own accord are ready to flow abroad or fall in pieces.* The Vulgate has it, *et redigentur in lutum cervicis vestrae.* The word **בִּי** not only signifies, as *Peters* has observed, *the back and shoulders of a man*, but in general, *the prominent part of any thing*, and therefore is put for *the boss of a buckler*, Job xv. 26. If we suppose the *bosses* were put for the *bucklers*, this likewise will afford a good sense, viz. *your bucklers are [like] to bucklers of clay; — that is, your defensive weapons, or arguments, are weak, or as wrestlers in their exercises, you are thrown on your backs.* Some translate *your eminencies are eminencies of clay*, and *Mudge* supposes **בִּי** to be the same with *Gabbatha*. *A raised place in a court of justice, where the judges stood and absolved or condemned; and the meaning to be, will not all your grandeurs and tribunals, which you now look so big upon, and from whence you now pronounce such peremptory sentences, shrink down into meer dust and ashes before God, when he shall raise himself to lay open your secret prevarication?* In this is concealed, he adds, a secret hint of what in fact happened, when God appeared in the winding up of the affair. By *memorials* he understands that by which a person is talked of now, and remembered hereafter: i. e. *his name and title.*



soning and argument you are SECT. 19.  
fairly baffled.

13. Hold your peace, let me alone that I may speak, and let come on me what will.

Again, therefore I beg you Job xiii.  
to be silent, nugatory harangues are not suitable to these important matters; and my honour is concerned, and character injured, by your attempts to treat on what you do not understand. I shall declare nothing relative to the dispensations of Providence, but what truly proceeds from the incorruptness and integrity of my heart; and am not, and surely you need not be, in pain about consequences.

14. \* Wherefore do I take my flesh in

You ask me, why I should 14  
consider my case as thus reme-  
diless

\* These are reckoned proverbial expressions for one that *shares not*, but *exposes* his life to the greatest danger. *Schultens* interprets, *at all events, and whatever further evil of body or mind shall be inflicted on me, it is my determined resolution to report my case to the Almighty, and in his presence demonstrate my innocence.* The paraphrase, which is from *Peters*, seems to express *Job's* meaning: to put a man's life in his hand; or, literally, *in the hollow of his hand*, is an idiom that is well understood, and often applied to the military station; and probably, *to take*, or *take up his flesh in his teeth*, may have a similar meaning; and both be expressive of an extremity of danger or distress. As a wild beast roused from his den by hunters, flies with what prey he can carry *within his jaws*: or as other animals run away with spoil they have gotten *in their mouths*, till they find a convenient place to devour it. *Chappelow* thinks, beginning the 14th verse with the quick repetition of *על מה*, as the 13th ends, adds great beauty to the text: *let come on me what will — what will I take, &c.*

SECT. 19. medilefs and desperate : fay-

Job xiii. ing, why ſhould you be thus  
14. flow to believe, that God will

deliver you out of your troubles ? This looks as if you were conſcious of ſome wickedneſs, that rendered you unworthy of ſuch a deliverance. To which I answer, no ! it is not the want of a due hope or truſt in God, occaſioned by any wickedneſs I am conſcious of, that makes me thus deſpair of my condition.

- 15 In all probability, he will very ſhortly deprive me of life ; neither have I the leaſt ground to hope for any other relief, but by death, from theſe miſeries : ſtill upon other conſiderations, I do both truſt in God, and am in the higheſt degree ſolicitous to ſupport my character, and aſſert mine integrity in his preſence, and to his approbation.

Because

in my teeth, and put  
my life in mine hand ?

15. <sup>a</sup> Though he ſlay me, yet will I truſt in him : but I will maintain mine own ways before him.

<sup>a</sup> There is another reading taken notice of, by the above author, which the original will bear, amounting pretty much to the ſame : *lo, he will kill ; I will not hope : nevertheless I will argue my own ways, or plead my own cauſe before him. He alſo ſhall be my ſalvation, for an hypocrite ſhall not come before him.* He would truſt in him both in life and death. See Crit. Liſt. p. 78.

*Ac obſiach, but I will maintain :* or rather, as Chappelow obſerves, *only let me maintain.*

16. <sup>b</sup> He also shall be my salvation : for an hypocrite shall not come before him.

Because from his judgment, SECT. 19.  
 which will doubtless be favourable to sincerity, I hope, and Job xiii.  
 fully depend for the noblest 16.  
 happiness of eternal salvation — but were I a dissembler, and pretender only, to piety and virtue, without any truth and reality, I could have no reasonable foundation for such exalted hopes : for a false man and vile hypocrite, I am certain, can never bear his presence,

<sup>b</sup> *Gam bu, he also, or, as the above author observes, etiam hoc ipsum : even this very circumstance ; the maintaining my own ways, and having preserved my virtue, shall be my salvation : for an hypocrite shall not come before him ; i. e. shall not have this privilege granted him ; shall not be able to do it without horror ; whenever he does it, shall have a sentence of condemnation. This text extorts from Schultens, who, in common, shews no partiality to Job, an excellent caution, and noble exclamation. “ Beware, says he, of making “ that the voice of desperation, which declares the man’s “ vital and immoveable hope. And, oh the incredible “ force of innocence, which inspires with such confidence !” It seems hardly possible to put any rational interpretation upon this, and many other passages, without supposing Job most firmly persuaded of another life ; and as his happiness or misery in that life, appeared to depend on what he acted in this ; it cannot be wondered at, that he should be anxiously solicitous, both to maintain his integrity, and vindicate his character. For antiquity will scarce defend the hypothesis, that Job was actually upon a formal trial of his morals, from his circumstances for life or death. Though it must be owned to have a stronger face of probability, than most other hypothetick explanations of this work. And the nearer approaches are made to the originals of things, the juster appear their ideas, and the higher their regard to virtue and morals.*

SECT. 19. sence, nor appear before his  
 { Job xiii. 16. } supreme tribunal, without horror and confusion.

## S E C T. XX.

*Job again earnestly intreats his mistaken friends to attend and examine. He asserts his integrity, and that upon the equitable candid trial which he desired, it would be abundantly manifest: but if it appeared that he was guilty, as to the crimes they had charged him with, he was not unwilling to suffer the greatest punishments. He requests to be only exempt from present pain and all apprehensive fear; and then to be heard before the Almighty. He farther expostulates, and, in tender moving expressions, laments his deplorable circumstances. Ver. 17, to the end.*

SECT. 20. { Job xiii. 17. } **W**HAT I am going to declare proceeds from the integrity of my heart, and the fullest conviction that it is both just and right in itself, and of the utmost importance for you to hear: therefore I desire you most diligently to attend to, and be deeply impressed with it.

18 My manner of expression shall not be more open and unreserved, than my arguments deliberately considered, founded

JO B xiii. 17.  
**H**EAR diligently my speech, and my declarations with your ears.

18. Behold now I have ordered my cause; I know that I shall be justified.

founded in truth and reason, SECT. 20.  
 and ranged in due order. So  
 that I promise myself a full Job xiii.  
 acquittal from every the least 18.  
 criminal charge, in the ver-  
 dict of all impartial upright  
 persons.

19. \* Who is he  
 that will plead with  
 me? for now if I  
 hold my tongue, I  
 shall give up the  
 ghost.

I am bold to challenge any <sup>19</sup>  
 unprejudiced thinking man,  
 let him be ever so powerful,  
 and, in other respects, formi-  
 dable, to appear mine anta-  
 gonist in this: and, I do not  
 doubt, soon convincing him  
 that my grievous calamities  
 are not the deserved punish-  
 ments of aggravated wick-  
 edness. It is impossible I  
 should

\* *Schultens* interprets, *si quis sit, qui me reum agere possit, si  
 vel ipse Deus, ab hoc ipso momento memet tradam silentio, in eoque  
 abjecta omni defensione mei expirabo: i. e. If any one proves me  
 guilty, even the Almighty himself, from this moment I deliver up  
 myself to silence, and, in that condition, abandoning all further  
 vindication, will expire. Literally it is, who is he will plead,  
 litigate, contest with me? I am now, verily now I shall hold  
 my peace, and shall give up the ghost. The meaning seems  
 to be, that the affair should quickly be dispatched, for he  
 was hastening to the highest tribunal: and he was greatly  
 concerned, with all expedition, both to clear his character  
 before men, and be prepared to appear before the high  
 God. Perhaps the two things which most engaged his  
 thoughts were, one of them, the removal of his afflictions,  
 in order to satisfy his friends of his integrity — which no-  
 thing short of that would do: the other, that he might  
 have no ground to apprehend the return of them. Moreover,  
 some would add, that his heart and mind might be so  
 composed and fortified, entirely good and virtuous, that he  
 could be able to support the divine presence, and stand the  
 test of his solemn judgment.*

SECT. 20. should be consistent with myself, and refuse giving satisfaction ; or, during the short time I have to live, be silent upon this head, before any tribunal. You may, if you please, suppose me already expired, and standing before the Supreme One.

Job xiii.  
19.

20 Even there, and, O thou truly proper Arbiter and most righteous Judge, in thy most glorious presence, indulge thy faithful servant only in two requests ; and I have not so departed from my rank in the creation, nor degraded my rational nature, that I should avoid, or shrink from the most equal, solemn, and unalterable determination.

21 One is, that thou wouldst be pleased to desist from correcting,

20. Only do not two things unto me : then will I not <sup>d</sup> hide myself from thee.

21. <sup>e</sup> Withdraw thine hand far from me :

<sup>d</sup> Literally, *a facie tua non abscondar*, that is, *he would not abscond, or hide himself* from the presence even of the Almighty. As it is recorded the *first man did, after his transgression* ; to which this may, not improbably, be an allusion.

<sup>e</sup> *Neither his hand, nor his dread*, the one to oppress, the other to terrify. His hand, or, literally, *the palm and hollow of his hand*, wherewith he had *smitten* him, and which had given occasion to many uncharitable surmises and heavy censures. And *his terror*, as a Being perfectly acquainted with all his frailties, and armed with omnipotence most dreadfully to resent them, to bring on a return of his miseries, and increase them to what degree he pleased. Whether it be the sense of the passage or not, there is certainly something

me : and let not thy  
dread make me a-  
fraid.

resting, and throw at the SECT. 20.  
greatest distance this burthen Job xiii.  
of misery, which lies extreme 21.  
heavy upon my body, mind,  
and character. Further, re-  
lieve me from all terrible ap-  
prehensions, as to the future,  
on account of thy perfect purity  
and transcendent glory, and  
my own manifold infirmities.

22. ' Then call  
thou and I will an-  
swer : Or let me  
speak, and answer  
thou me.

If I may be so happy as to 22  
obtain these favours, which I  
hope are not too great for me  
humbly to intreat ; in spite of  
all my friend's allegations, I  
can clear my reputation, and  
defend my principles. O thou  
infallible Discerner, respecting  
my righteousness and sincerity,  
as is agreeable to thy good  
pleasure, make the strictest in-  
quisition, or permit me to de-

something affecting and awful in the sentiment, even to the  
most virtuous of mankind, of a *divine nemesis*, and *most glo-  
rious presence* ; enough, perhaps, to damp and overlet the  
firmest mind, if the same illustrious Being, who is to inter-  
rogate, did not likewise *support, shade his splendor, and shew  
mercy*. And it was only *integrity, not innocence*, that *Job*  
pretended to.

' These seem to be forensick terms, whose *design and ob-  
vious meaning* is to be shewed ; not a simile ever interpreted  
and tortured to agree, *in all respects*, with the subject it is  
brought to illustrate, only in *one material circumstance* ; much  
less is it to be supposed, that *Job* did not express himself  
with the utmost decorum and reverence respecting an infi-  
nite Being.

SECT. 20. declare how I have both acted  
 and suffered on this earthly  
 stage.

Job xiii.  
 22.

23 And let me only know  
 what prevarication, hypocri-  
 fy, or habitual presumptuous  
 transgression I am guilty of;  
 why I am thus treated; that  
 my

23. 6 How many  
 are mine iniquities  
 and my sins? Make  
 me to know my  
 transgression and my  
 sin.

Chappelow distinguishes the meaning of the words into *crooked ways, mistakes, and contumacy*; and seems to suppose a similar gradation with that *Lev. xvi. 21. — Iniquities, perverse and crooked ways — transgressions, their prevaricating and contumacious offences — and sins, all their errors and failings.*

Peters, from whom part of the paraphrase of this and the following verse is taken, observes: they must never have studied these admirable remains of antiquity, not to see innumerable beauties, paintings of genuine nature, and occasions to set the highest value on it. — The good man is in the depths of misery, innocently sinking under the weight of pain and grief; and what human heart ever expressed this with more of real unblameable nature, which cannot be stoically easy in such circumstances, and with less impatience. If any one should reckon this expostulation something faulty, and unbecoming that awful distance which should be observed betwixt a creature and his Creator; yet it is very much alleviated by those expressions of humility and self-abasement, which immediately precede and follow it. — For if it be a rule of equity to put the best construction upon words and things that they will bear, *Job* seems, in the first part, to wish that God would discover to him the particular sins, if any, for which he thus afflicted, &c. In the second, the exceptionable part, he seems, nevertheless, to account it the greatest of his calamities, that God should hide his face, &c. In the last part, he confesses his own meanness, or rather nothingness, in comparison of God; and that in a manner so ingenuous and simple, as to shew that his complaints, however passionate and moving, had but a small mixture (for I must not venture to say none) of pride and stubbornness at the bottom of them. *Crit. Diss. 4to. p. 52.*



my just character, which, to SECT. 20.  
 an honest man, is dearer than JOB xiii.  
 life, may not, by my mistaken 23.  
 friends, be thus undeservedly  
 sullied and darkened to all ge-  
 nerations, and I readily sub-  
 mit. It is not distress and  
 anguish, though never man  
 knew more, that I am so much  
 concerned about; my reputa-  
 tion is at stake, and I shall be  
 forever reported as a wicked  
 man.

24. Wherefore <sup>h</sup>  
 hidest thou thy face,  
 and holdest me for  
 thine enemy?

I have certainly committed 24  
 no particular sins that I persist  
 in, and errors that I am not  
 willing to correct for the fu-  
 ture. And, O thou just and  
 good God, I cannot but ac-  
 count it the greatest of my  
 calamities, that thou shouldst  
 hide thy face from me, and  
 deal with me as an enemy,  
 whose friendship and favour  
 I have always set the highest  
 value on, and endeavoured to  
 conciliate and preserve by the  
 integrity of my life, and ne-  
 ver to depart from that in-  
 tegrity.

O 2

The

<sup>h</sup> This is an idiom of speech that very frequently occurs  
 in holy writ, and seems only to express what were generally  
 reckoned *marks of divine displeasure, or affliction*; and the  
 latter phrase, as Chappelow well observes, *bringing him into*  
*straits and difficulties*, as an enemy does in blocking up, or  
 laying close siege to a place, or person he wages war against.

SECT. 20.

Job xiii.  
25.

The object is too considerable for so great an expence of power ; and the opposition by no means worthy of so long a resentment. What is a leaf already plucked or fallen, withered and tossed by every wind, that it should be also broken ? Or what stubble which is dried and parched, that it should be further crushed and persecuted ? The same waste of strength it is to distress the poor remains of my truly miserable being.

26 Notwithstanding all this meanness, rather meer vanity and

25. <sup>i</sup> Wilt thou break a leaf driven to and fro ? and wilt thou pursue the dry stubble ?

26. For thou \* writest bitter things against

<sup>i</sup> This is a beautiful striking simile. Comp. *Isai.* xlii. 3. *Matt.* xii. 20. The meaning seems to be, *would he crush one that was fallen and could make no resistance ?* or increase calamities to him that was already undone ? If apologies are necessary for the patient man, as the above author seems to grant, yet it must be said, many of his expressions are the same that never were censured in the prophets and holiest men of antiquity. It seems most probable, that we do not annex exactly the same ideas to their forms of speaking that they did. Otherwise, as human nature is the same, we should not see much difference as to the wisest and best men's expressions of their joys and sorrows.

\* *R. Levi* comments on this verse — *attah gozer geziroth, &c. thou decreest hard and bitter decrees against me.* *Schultens* makes it allude to the ancient *σηματα*, or marks of publick ignominy, inscribed and deeply impressed on the faces or backs of criminals and slaves. The *inscriptus cultus*, which *Pliny* gives them, and supposes the letters or marks burnt in. Vid. *Pal. M. L.* vi. vii. viii. *Lips. Elest.* ii. 15. *Deut.* xxviii. 61.

Possibly

against me, and makest me to possess the iniquities of my youth.

and nothingness of mine, upon a comparison with thee, O thou origin and centre of all perfection! How rigorous and unrelenting an aspect do thy dispensations bear? And if they be all for the indiscretions and follies of my unexperienced juvenile days, how small must be confessed the allowances made for natural infirmity, precipitate passion, or weakness of reason, and strength of temptation?

27. Thou<sup>1</sup> puttest my feet also in the stocks,

The greatest offenders against publick justice are not  
O 3 more

Possibly all that is meant may be concluded from the natural original purpose of writing, *viz. to remember matters* — and the sense be, that *as if he had written them down he never forgot, he still kept in mind to afflict and most bitterly to distress him.* As to the learned professor's comment on the latter clause, it is not so suitable to Job's meridian, as it may be to the low-lands; neither have any interpreters brought his age and time so far back, as that one can well suppose him present at, or acquainted with the *synod of Dort.* *To possess the iniquities of his youth,* seems to denote no more than his suffering, or being punished for the iniquities he had actually committed at that time of life.

<sup>1</sup> *Pineda and Bolducius* understand this of *setters*, or a clog worn by prisoners, slaves, and unruly cattle; and as alluding to the ulcerous sores on Job's feet, which forbad his walking out. *Bartenora, S. Jarchi, and R. Levi,* explain *sad* of a piece of timber with a hole in it to draw the prisoner's foot through, with another placed in an oblong figure over it to keep it in, answerable to a machine not unknown in Great Britain. *Mudge* interprets the above mentioned word, of a clog put about the foot of a beast apt to stray, or a fugitive slave, with the owner's mark imprinted on the bottom of it, which left the print

SECT. 20.

Job xiii.  
27,

more closely confined ; the most dangerous men to society not more narrowly observed ; nor the most ignominious base slaves branded with stronger marks of infamy.

28 Thus afflicted, decayed and hasting to corruption, is the wretched being before thee ; corroded with grief and pain, and worn out with misery.

stocks, and lookest narrowly unto all my paths ; thou settest a print up on the heels of my feet.

28. <sup>m</sup> And he as a rotten thing consumeth, as a garment that is moth-eaten.

*print behind it wherever he trod* : why shouldst thou watch me so narrowly, that not a single false step should escape thee from my infancy, on purpose that thou mightest find reasons for punishing me ; when I must soon consume of course of myself, without any thing of this to hasten me ? Others reckon this a reference to the cruelty of masters in *tramping and beating the feet of their slaves* ; neither is it unlikely that some such punishments are alluded to, and were well known, in their particular circumstances, when this book was written, but are not now so easy to ascertain. As to the change of persons, there are several instances where the first and third seem confounded, perhaps not without beauty and elegance.

<sup>m</sup> *Schultens* says, *sic completissima nascitur imago* — thus rises a most compleat image. Literally it is, *he is worn away with a putrid erosion, and the moth consumes him as a garment*. Several of the *Hebrew Bibles* take in four verses of the next chapter before they conclude this ; and *Junius* and *Tremellius* think *Job* finishes his complaint with the 27th. *Dr. Grey* and professor *Chappelow* make the last verse the third of the next chapter.

## CHAP. XIV. SECT. XXI.

*In several beautiful allusions Job represents the uncertainties and miseries of this mortal life, and pleads for relief and support under some of the heaviest of them. From this situation of human affairs, the certainty of death in its usual course, and the visible triumphs of the grave, he seems to be enquiring for arguments of reason to establish his faith in the invisible world, and comfort his mind with the hopes of the advancement, if not resurrection of mankind, to another more perfect and settled existence and happiness. Ver. 1, to the end.*

J O B xiv. 1.

**M**AN that is <sup>n</sup> born of a woman is of few days, and full of trouble.

J O B xiv. 1.

**W**ITH respect to one <sup>SECT. 21.</sup> individual of mankind, who entered upon life <sup>Job xiv. 1.</sup> in the strong pains of her who bore him, it is lamentably visible how small a compass of time is allotted him, and how loaded and dismal with adversity and misery that short span is. In some degree is not this

O 4

the

\* Great pains have been used to interpret this, and the mother of our whole race supposed to be glanced at in it. But as the subject is affliction and mortality, may not the expression most naturally refer to the sorrow in which the sex bring forth. As much as if he had said, *the entrance upon life was in trouble, and the few succeeding days have been full of the same.*

SECT. 21. the common fate of all, who  
 { Job xiv. 1. } spring from earthly parents  
 and inhabit this world of vanity?

2 As the beauteous but tender flower springs, and a while flourishes, soon after is plucked or cut down, and fades. Or as the uncertain perpetually varying shades, they never continue in the same station or position: so frail and unstable is the human constitution, so precarious and utterly contingent all mortal perfection.

3 I am a most remarkable instance of the instability of human

2. He cometh forth like a ° flower, and is cut down: he fleeth also as a shadow, and continueth not.

3. And dost thou open thine P eyes upon

\* The imagery is beautiful and expressive; and flowers and shadows are striking pictures of *Job's* circumstances. The former springs, blooms, and looks gay; and it very soon is crompt, languishes, and dies: such, in part, had been his state. The latter is utterly unsteady, continually changing, and quite lost as to any form or shape when the light departs: so unstable and transient had been all his earthly short-lived advantages. This chapter seems to have been understood as denoting the common state, and universal misery of all mankind; which general application I have not wholly omitted in the paraphrase; though *Job* seems principally to have in view his own especial distresses: and may it not be questioned, at least, whether every distinct phrase be true of our whole species, and their lives really full of trouble; neither does he elsewhere represent in this light some persons that did not deserve much favour.

P *Michaelis* and *R. Sal.* understand by eyes here, *observatores, vindices ac censores: observers, inspectors, and busy mischievous spies.* And by open, *aperis, quasi acuis*; quicken, sharpen these people to make a strict inquisition, and call to a severe account. Whether this be a sense that the word

upon such an one,  
and bringest me into  
judgment with thee?

human affairs, and the nu-<sup>SECT. 21.</sup>  
merous sudden and dreadful <sup>Job xiv. 3.</sup>  
changes to which this con-  
dition of mortality is subjec-  
ted. And, O thou almighty  
Lord and Creator, hast thou  
besides placed over me cen-  
sors, and ensnaring curious in-  
spectors, to observe and im-  
prove every incident in my  
life, and frailty in my nature,  
to prejudice and blacken me?

4. <sup>a</sup> Who can bring  
a clean thing out of  
an unclean? not one.

I do not compare myself to <sup>4</sup>  
thy unspotted purity and rec-  
titude, nor ever pretended to  
be more than a fallible man :  
not one of the entire species  
has it in his power to be any  
more exempt from the una-  
voidable weaknesses, than from  
the necessary wants of a de-  
pendent unsettled being.

5. Seeing his days  
are <sup>r</sup> determined, the  
number

As man's original stock and <sup>5</sup>  
natural imperfection, so his  
transient

is commonly found to be used in or not, yet in this passage  
it seems to be the meaning.

<sup>a</sup> *Le Clerc* interprets this as signifying, that from men  
who are sinners there cannot arise men who may never sin,  
when they arrive at the age of falling into it. The mean-  
ing of this spirited lively expression seems to be — that  
there was no occasion why *Job's* friends should be so very  
inquisitive and censorious about common infirmities, since  
he did not (for what man could) pretend to be exempt from  
them.

<sup>r</sup> This seems to express the unavoidable necessity of dying,  
and the latter phrase, within a certain number of years,  
agreeable.

SECT. 21. transient short-lived duration,  
 may plead in behalf of a most  
 Job xiv. 5. distressed one, for lenity and  
 forbearance: at least, for some  
 pity and mercy, respecting  
 censures and reproaches, on  
 account of every inadvertency:  
 it is but a short span that  
 measures his time in this  
 world; a certain small stand-  
 ard that in ordinary deter-  
 mines the entire number of  
 his fleeting years.

- 6 Suffer him then to proceed,  
 according to the usual course,  
 to the full date of nature;  
 and intermit or relieve him  
 from

number of his months  
 are with thee, thou  
 hast appointed his  
 bounds that he can-  
 not pass.

6. \* Turn from  
 him that he may  
 rest, till he shall ac-  
 complish, as an hire-  
 ling, his day.

agreeable to the usual standard of human life, which it would be very extraordinary for any greatly to exceed: though many come much short of them, and the wicked frequently live not out half that number of days he might have expected, had he acted otherwise. The sense very plainly is, his friends should not be over severe, nor an excess of misery and calumny be laid upon the offspring of a peccable man, whose life was wholly summed up within so narrow bounds.

\* This is the conclusion Job earnestly wishes might be drawn from, or interpretation put upon, the unstable nature, and transient duration of affairs in this world: to abate of his misery and censures, till the work was finished, the earthly trial complete, and the proper period of a review and judgment commenced. The following lines probably were taken from this passage, and express the same beautiful simile.

— — — *The hireling thus*  
*With labour drudges out the painful day;*  
*And often looks, with long expecting eyes,*  
*To see the shadows rise, and be dismiss'd.*



from extraordinary oppress-  
 sions ; till, like the laborious  
 hireling, having finished his  
 work and his day together,  
 he may receive his wages and  
 retire to rest.

SECT. 21.

Job xiv. 6.

7, 8, and 9. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground : yet through the scent of water it will bud, and bring forth boughs like a plant.

10. " But man dieth and wasteth away :

After a tree is cut down, 7, 8, 9.  
 we see, nevertheless, the old stock flourish again, and send forth new branches : even after it seemed decayed and dead, secret springs, or plentiful showers so refresh and enliven its roots, that it again buds, and produces leaves with spreading boughs.

And shall man, when he 10  
 once expires, be extinct forever ?

\* The *Hebrew* is, as *Peters*, from whom some part of the paraphrase of this, and of two or three following verses is taken, *renew*, or *recover itself*. The two similes in this passage are extremely apposite and beautiful. The death of man, as he has it, is not like the cutting down of a tree, which soon sprouts again, and flourishes in the same place ; but, rather like the drying up of a river, whose waters disappear, and we see no more of them. So man appears no more upon the stage of this world ; he lieth down, and riseth not till the heavens be no more.

" This may be interpreted, the first part of a *slow lingering mortality* ; and the latter, of a *sudden untimely death* : however, does not the last clause naturally lead to the following simile, where is he ? we see no more of him, but as the waters, &c. and though, as *Peters* observes, the comparison expressed in *ver. 11*, and *12*, hath nothing to answer it in the

SECT. 21. ever ? Is there no hope that  
 he shall revive, and be raised  
 again hereafter ? There is not,  
 from his own natural strength  
 and ability ; but there is from  
 the energy of the Almighty,  
 and according to the doctrine  
 delivered to us by our an-  
 cestors : but then they in-  
 form us, at the same time,  
 that this resurrection shall not  
 be, but with the dissolution  
 and renovation of the world.

11, 12. As we see every thing in a  
 flux, and subject to change,  
 so the whole shall one day be  
 changed. The sea itself will  
 at length be quite absorbed ;  
 and the running rivers, which  
 now flow perpetually, as if  
 supplied by everlasting springs,  
 will, nevertheless, in time,  
 quite cease and disappear :  
 this visible frame of things  
 shall be dissolved, and the pre-  
 sent heavens themselves shall  
 be

away : yea, man  
 giveth up the ghost,  
 and where is he ?

11, and 12. As the  
 waters fail from the  
 sea, and the flood  
 decayeth and drieth  
 up ; \* so man lieth  
 down, and riseth not  
 till the heavens be  
 no more, they shall  
 not awake, nor be  
 raised out of sleep.

the *Hebrew*, it must be owned, that the *catch* of similitude,  
 (as they call it) or the particle *cemo*, *as*, is sometimes un-  
 derstood. and therefore the passage may be rendered as in  
 the paraphrase.

\* It may be rendered, *so man when he lieth down, or*  
*dieth, riseth not* ; that is, as *Dav. Kimchi* remarks, on *Psal.*  
*lxxxviii.* 5, 10, it is impossible for a dead corpse, which is  
 entirely void of sense and knowledge, to recover life by the  
 strength of natural causes. He adds, *Job* doth not deny  
 the resurrection of the dead, but speaks only of the natural  
 powers and abilities of men.

be no more ; then, and not SECT. 21.  
before then, comes the resur- Job xiv.  
rection and the general judg- 11, 12.  
ment.

13. O that thou  
wouldst hide me in  
the grave, that thou  
wouldst keep me se-  
cret until thy wrath  
be past, that thou  
wouldst appoint me  
a set time, and re-  
member me.

Tired out with the calami- 13  
ties of life, let me presently  
undergo this lot, which must  
be undergone ; and in it find  
shelter and refuge from mi-  
sery ; till the time appointed  
us to remain in this separate  
state be fulfilled ; and then  
remember me, and raise me  
to that better state, which  
thou hast prepared for thy  
faithful servants.

14. If a man die  
shall he live again ?  
all the days of my <sup>1</sup>  
appointed time will  
I wait till my <sup>2</sup>  
change come.

Is it true, that we shall rise 14  
to a new and better life here-  
after ? let me, with hope and  
patience, wait this happy  
change, how long soever it  
may be in coming : and what-  
ever

<sup>1</sup> צבא signifies, *regularly attending, being upon duty, an host in martial order, or army standing ready in battle array* : answering to the Greek *σεῖχω*, *in ordine militari incedo*, and rendered by the LXX, *παραταττομαι*, id est, *in præcinctu sto, instructa acie sto*. Thus it is applied to the heavenly bodies moving regularly in their orbits. And God is stiled the God or Lord of *hosts* or *armies*, as he hath allotted all beings their respective spheres, and governs them conformably to the reason of things, and laws of their stations.

<sup>2</sup> The learned *Mercer* and *Peters* observe, that the Hebrew, *chaliphatbi*, denotes *renovation, or happy change of condition*. The usual sense of the word is, *to pass, to pass away, to pass from one thing, degree, condition, or station to another ; to advance in degrees of strength and vigour ; to take in turns or courses by succession*.

SECT. 21. ever station or condition God

Job xiv.  
14. shall please to appoint me,  
either here or in *sheol*, the intermediate state ; I shall wait in earnest expectation of the future renovation or resurrection.

- 15 Whenever thy awaking voice shall command me to rise and come forth, most chearfully and instantly will I obey ; and it cannot but *now* give me a peculiar satisfaction, that precious in thy sight is thy rational workmanship, even the death of thy saints ; and that rewards shall

15. Thou shalt<sup>a</sup> call, and I will answer thee : thou wilt have a<sup>b</sup> desire to the work of thine hands.

<sup>a</sup> There is a peculiar beauty in this expression. He had before represented the inhabitants of the invisible world, as *military men upon duty, and in the exactest order, ready to hear and obey, upon the first notice, the word of command.* Here he supposes it given — or himself bidden to rise ; and that, as in a muster, he should instantly answer to his name.

<sup>b</sup> The LXX interpret, *reject not, De Dieu, be mindful of : cesaph, in Chaldee, signifies to cause shame, or blushing.* And Schultens, from the Arabic *calapha*, which signifies to *shew a rugged, austere countenance*, interprets, *thou lookest with a severe countenance on the work of thy hands.* The Hebrew is expressive of an *earnest longing, and most vehement desire* : hence, probably, the substantive denotes the general idol, silver-money, which is so called because few have been satisfied therewith ; and not for its paleness only, as the learned Hollander might have guessed from the course of exchange among, and trading souls of his own countrymen. The meaning seems to be, *it will then appear that thou art a father, and hast all the affection natural to that tender relation : never didst wholly forget thy workmanship, and hast wonderfully preserved it, with joy and glory at last to bestow thereon a great and lasting reward.*

shall be administered with all becoming expedition, in the properest season, and with the highest pleasure. SECT. 21.  
Job xiv.  
15.

16. and 17. For now thou <sup>c</sup> numberest my steps, dost thou not watch over my sin? My transgression is sealed up in a bag, and thou sewest up mine iniquity.

Then, O my God, thou wilt acquit me before all the world, though thou hast seemed to deal so hardly with me; to take account of every the smallest transgression of my life, and by the severe chastisements inflicted on me, hast laid me open to the bitter censures and reproaches of my friends; who have measured my guilt by my sufferings, and in all their speeches treated me as a wicked man and an hypocrite. 16, 17.

18. And surely the mountain falling cometh

How insensible and gradual soever the decay be, yet the least 18

<sup>c</sup> This is Job's argument, on which he grounds natural reasonable hopes of another life. His steps were *exactly traced*, and the *whole number* of his infirmities *distinctly reckoned*: in short, nothing else employed a set of the most *curious inspectors*: every error was esteemed a *choice thing* to be hoarded up with the strictest care, and a *stamp set upon it* who was the owner, or *sewed and bound up* with the nicest art, that no one might open it, but he whose property it was. That is, in this promiscuous world he appeared treated and censured, as though he had not one good quality; and whatever there was of the contrary, had been all laid together; and every individual offence preserved to be produced against him, with as much care as a senatorial decree, or incorporate body's charter: therefore there should be a future judgment for a juster retribution.

<sup>d</sup> The similes here are natural and striking. *By a continual fall of parts thereof, the highest mountain is planed and levelled:*

SECT. 21. least continual diminution of  
 the highest crumbling hills,  
 will, in time, so waste as en-  
 tirely to consume them. And,  
 by means of deluges or earth-  
 quakes, pondrous stable rocks  
 are hurled from the places  
 they have long retained.

Job xiv.  
 18.

- 19 The perpetual dropping, or  
 incessant course and flow of  
 water, will impress and wear  
 hollow the hardest compact  
 stones : and violent inunda-  
 tions, with an overbearing  
 impetuosity, sweep away the  
 various productions of art and  
 nature. So, O my God, dost  
 thou sport with the most san-  
 guine hopes, and dash the  
 greatest designs of short-lived  
 mortals, as to secular advan-  
 tages ; and, in due time, wilt  
 bring about the most impor-  
 tant grand revolution.

In

cometh to nought :  
 and the rock is re-  
 moved out of his  
 place.

19. The waters  
 wear the stones : thou  
 wastest away the  
 things which grow  
 out of the dust of  
 the earth, and thou  
 destroyest the hope  
 of man.

*levelled : the bulky rock has been transferred from the place it long possessed, but which now is empty. The hardest stones have been excavated, or hollowed and wasted by the dropping or running of water, and both the productions and fortresses of earth yielded to accidents, and been carried away with inundations. Mortal man's highest hopes, as to this world, are in like manner subject to disappointment, and certain shortly all to fail him. So the Latin poet.*

Gutta cavat lapidem, non vi, sed sæpe cadendo.

20. \* Thou pre-  
vailest forever against  
him and he passeth :  
thou changest his  
countenance & send-  
est him away.

In the last conflict with SECT. 21.  
mortality, man lies at thy feet  
a compleat victim ; his beauty Job xiv.  
all withered, and his strength 20.  
entire weakness : thou tri-  
umphest absolutely in this his  
final removal, most solemn  
change, and lowest degrada-  
tion.

21. † His sons  
come to honour, and  
he knoweth it not ;  
and they are brought  
low, but he perceiv-  
eth it not of them.

His surviving offspring, 21  
once the great objects of his  
anxious hope and tender fear,  
now unknown and strange to  
him, must take their chance  
in the inconstant world he  
leaves them to travel through.  
It may be, the favourable gales  
of an earthly prosperity may  
raise them to stations of in-  
fluence and dignity : and the

\* This is an elegant and affecting description of death :  
as if he had said, *nature long holds it out against the griefs  
and pains thou inflictest ; but in the issue thou gainest a most  
compleat victory : man quits the stage, or retreats from living :  
with a ghastly, pale, and livid aspect, he bids the world adieu.  
He is utterly cast out as an object and worthless thing ; never  
more figures or ranks among mankind.*

† There is something, when one considers Job's circum-  
stances, exquisitely tender and pathetick in these strokes of  
nature. *My poor dead children, had I expired before them, I could  
never have prided myself in their accomplishments and exaltation :  
and as it is I have some small consolation, that I have no pain  
or fear to distress me about their being reduced ; they have suf-  
fered all they can do.* However, those who are dead can  
have no more knowledge of, nor interest in, the honours  
or indignities, happiness or misery, of their dearest friends  
or relatives left behind.

SECT. 21. rough blasts of adverse fortune may agitate and sink them. But neither state can give him pleasure or pain, joy or sorrow.

Job xiv.  
21.

22 Many tedious long days of pain and grief are sometimes allotted him, previous to this final change. And before he takes leave of the world, he undergoes an immense tribulation in it.

22. But his <sup>&</sup> flesh upon him shall have pain, and his soul within him shall mourn.

## CHAP. XV. SECT. XXII.

Eliphaz the Temanite, highly incensed that Job should be so arrogant as to urge and repeat his appeal to the Almighty, charges him with pride that he did not more regard his superiors. Impiety in not submitting to divine chastisement. And the greatest folly that he did not repent and receive consolation. Ver. 1—17.

SECT. 22. **E**LIPHAZ the Temanite, highly displeased that Job asserted

Job xv. 1,  
2.

J O B XV. 1, 2.

J O B XV. 1, 2.  
**T**HEN answered Eliphaz the Temanite

<sup>&</sup> Either this must be understood of a strong figure of speech, whereof similar instances may be produced from the ancients, or as what should be previous to Job's dissolution: as much as if he had said — *But before this final period, there happens sometimes an extreme and most tedious misery, both of body and mind, to be endured; and this is truly my own case.* I rather think that, as expressed in the paraphrase, it is a most striking metaphor, for the insensible corpse's mouldering decay, and utter destruction in the grave.



Temanite, and said,  
<sup>a</sup> Should a wise man  
 utter vain know-  
 ledge, and fill his  
 belly with the east  
 wind?

asserted both his own ability SECT. 22.  
 and right of judgment, and Job xv. 1,  
 moreover appealed from his 2.  
 friends's opinion, to another  
 state, and the tribunal of the  
 Almighty to confirm his own,  
 answers as follows. Is it not  
 surprising, and utterly unac-  
 countable in a man, who de-  
 sires the reputation of wisdom  
 or virtue, to profess such an  
 uncommon share of both  
 these; to talk in so weak and  
 vain a manner about matters  
 that should be treated serious-  
 ly; and, like a baleful blast,  
 or rending storm, break out  
 into such violent dreadful  
 passions.

P 2

To

<sup>a</sup> The remark of *Schultens* is a very obvious one, how the  
 controversy grows more serious, and the disputants inflamed.  
*Eliphaz* prefaced his first charge; here he is too warm to  
 find time for that, but falls directly upon his subject; and  
 asks, as it is literally, *should a wise man answer, or utter*  
*knowledge of wind, or fill his belly with the east-wind?* i. e.  
 expect to be esteemed wise and intelligent, for windy, foolish,  
 and nonsensical harangue. And puff away, swell, and look  
 exceeding big, by dint only of a noxious vapour, or pestilent  
 vehement wind. The *Vulgate* interprets, *implebit ardore sto-*  
*machum suum?* There seems to be a peculiar piquancy and  
 acrimony in the expressions. *Wind* may denote *emptiness,*  
*froth,* and *insignificancy* of discourse. The east-wind is reck-  
 oned *prejudicial* and *pernicious* to the corn and fruit of that  
 country, therefore may further intimate the *contagious nature*  
 and *dangerous tendency* of *Job's* doctrine. Thus it is said,  
*Ephraim feedeth on wind, and followeth after the east-wind.*  
*Hos. xiii. 1.*

SECT. 22.

Job xv. 3.

To what purpose does he pretend to argue and reason, by means only of a multitude of frivolous and unmeaning words ? or even laboured discourse, that proves nothing he designs it for : vindicates not himself, nor convinces those who hear it ?

3. <sup>1</sup> Should he reason with unprofitable talk ? or with speeches wherewith he can do no good.

4 For you, friend, thus to tire our patience, is very unbecoming ; but you truly do what is inexpressibly more offensive to devout and good minds ; for there is manifest shocking profaneness in what you advance ; reflections upon the Almighty, and too strong proof that you maintain no communication with him, but have abandoned all principles and offices of religious devotion.

4. <sup>k</sup> Yea, thou castest off fear, and restrainest prayer before God.

Otherwise

<sup>1</sup> The *Targum* interprets, *argue with words and teach nothing* ; and with discourse that is unprofitable : thus the word *vanity* frequently signifies an idol. And *Schultens* explains — discourse which was threatening of religion, notions that were unsound and dangerous. If so *heretick-hunting* must have been a very ancient diversion.

<sup>k</sup> Observable here is a change of the person : in his usual insinuating way he first directly throws contempt, then makes a full attack — and in so many words tells *Job*, *he had renounced, abolished, disannulled all piety* : and his appealing to God proved most certainly that he had no more regard for religion.

5. <sup>1</sup> For thy mouth uttereth thine iniquity, and thou choolest the tongue of the crafty.

Otherwise you never durst SECT. 22. prevaricate, to that degree that your expressions fully testify Job xii. 5. you do; designedly and wilfully you endeavour to deceive, at the neglect and expence of that honest plainness, and downright simplicity, which are essential marks of a genuine prevailing piety; and inseparable from the integrity of virtue.

6. <sup>m</sup> Thine own mouth condemneth thee, and not I: yea thine own lips testify against thee.

There is no necessity to undertake the disagreeable task of proving what has been intimated concerning you; your own repeated clear expressions only, are sufficient testimonies to all the world, that you are an ignorant and exceeding wicked man.

P 3

Where-

<sup>1</sup> Literally, *thy mouth teacheth thine iniquity, &c. Michaelis, abundantly declares, or shews it to others that they may learn.* And *Schmidius* very justly and generously remarks on this passage, that when they could find nothing in the former life and actions of *Job*, wherewith to accuse him, they have recourse to his present expressions in time of tribulation; which was not at all fair practice or well done.

<sup>m</sup> Professor *Chappelow* supposes, that *Eliphaz* refers here to *chap. ix. 20, if I justify myself mine own mouth shall condemn me.* If so he must be confessed to be strangely playing or quibbling with the words. Is it not more probable, that he is alluding to some expressions of the patient man's, which he thought criminal, and in their own nature arguments of wickedness.

SECT. 22.

Job xv. 7.

Whereupon, pray, do you ground all these your strong pretensions to extraordinary talents? Are you the first of mortal race, that came into the world by the ordinary way of natural generation? Or was you formed and existing, the same as at present, antecedent to the rising hilly ground, or the aspiring lofty mountains.

8 Have you been admitted to be present at the heavenly consultations,

7. Art thou the first man that was born? or wast thou made before the hills?

8. Hast thou heard the secret of God? and

<sup>n</sup> *Schultens* interprets this, are you prior to *Adam* and all his descendants? or are you a man of another nature and original, than the whole human race and their progenitor? *Schmidius* and *Chappelow* understand by *made before the hills*, eternal. In the same stile that wisdom declares, *Prov. viii. 25, before the hills was I brought forth*; i. e. I was from everlasting. And conformable to the *psalmist*, *Psal. xc. 2*. It seems most probable, that these were the ordinary expressions of ridicule and insult, to one who pretended to be more knowing than his neighbours; or a kind of periphrasis for a conceited empty fellow.

<sup>o</sup> As has been before observed, *sed*, or *secret of God*, denotes the secret counsel of God. Agreeable to the custom of rulers and potentates, to hold their courts, and, after first consulting about and forming them, issue out their decrees. Perhaps the satire may be full as keen in the original, without supposing a confusion of tenses; by rendering the verbs, as they are both, futures, as follows. *Wilt thou please to be admitted to give counsel in the heavenly assembly? Doth thy ambition carry thee to desire to direct affairs in the upper world? And wilt thou be absolute and peremptory in this direction, as if thou hadst no equal or compeer in earth or heaven?* In this interpretation, as is usual to this performance on every other subject, *Eliphaz* runs the general strain of sarcasm to the farthest that it will bear, then leaves it, and returns to the particular occasion.

and dost thou restrain  
wisdom to thyself?

consultations, and had the SECT. 12.  
plans of divine government, Job xv. 8.  
and wonderful designs of pro-  
vidence laid before you? Is  
your wisdom in such perfec-  
tion, or so limited to your-  
self, and your sole preroga-  
tive, that the rest of man-  
kind are excluded the privi-  
ledge, or possess nothing to  
compare with your degree of  
it?

9. What knowest  
thou that we know  
not? what under-  
standest thou which  
is not in us?

And as to your friends 9  
here, in what respects do your  
abilities, application, or ex-  
perience exceed ours? Is your  
capacity naturally more en-  
larged, your judgment more  
distinguishing, or your op-  
portunities and improvements  
any way to your advantage, as  
surpassing ours?

10. With us are  
both the P grey head-  
ed,

If, as may generally be 10  
supposed, men's advances in  
P 4 knowledge

P Literally, *the hoary, the decrepit, and the prevailing over,*  
*or exceeding your father in days.* Agreeable to which, one  
of the *Targums* would make *Eliphaz* grey, *Bildad* decrepit,  
and *Zophar* older than *Job's* father. But if, as *Michaelis*  
reckons, and as appears most probable, *Bildad* and *Zophar*  
were younger than *Job*, either this high compliment must  
centre in *Eliphaz* to himself, or there must have been others  
present, though they did not, any of them, (except *Elibu*,  
the youngest of all, who is not mentioned till he appears on  
the stage,) besides engage in the debate: and therefore their  
names are not transmitted to us. However in this, as in  
many other passages, it appears what high regard and ve-  
neration

SECT. 22. knowledge and sound wisdom  
 be to be measured by the  
 Job xv. 10. number of their years ; the  
 favourable circumstances are,  
 and consequently the intellectual  
 superiority must be greatly  
 on our side : for with us  
 are the truly venerable for an  
 hoary age, and those who both  
 claim the right of seniority,  
 and in all respects are men of  
 authority above any of your  
 ancestors.

ed, and very aged  
 men, much elder  
 than thy father.

11 As was perfectly befitting  
 your unhappy case, you have  
 received admonition and cor-  
 rection ; and might receive  
 encouragement and divine  
 consolation,

11. Are the<sup>9</sup> con-  
 solations of God  
 small with thee ? is  
 there any secret thing  
 with thee ?

neration they paid to ancient persons — and if *Job* would  
 neither submit to years, nor yet a vision, he could not af-  
 terwards expect any quarter, or much mercy.

<sup>9</sup> Some refer these to *Job's* former prosperity ; others to  
 the conclusion of his friends's discourses — their admoni-  
 tions mixed with promises. — *Schultens* seems to understand  
*Eliphaz* as insinuating, that *Job* had more consolation from  
 his friends than he ought to have ; and, being a wicked  
 man, too much clemency shewed him. Is not the sense  
 somewhat like an expression of our blessed Saviour — that  
 if he pleased, he might now *mind the things which belonged to*  
*his peace*, but in truth *they seemed hid from his eyes* ? or there  
 was consolation for him if he could reckon it so, and was  
 fit for it ; had not an aversion to the methods of obtaining  
 it, or some other in reserve. *Michaelis* paraphrases — whe-  
 ther hath God, by a just judgment, now hidden, and covered  
 with thee, the word of his consolation or exhortation, that  
 thou canst no longer even discern or acknowledge manifest  
 truth.

consolation, and even restoration to your former prosperous state, upon your timely repentance and future obedience. And are these doctrines of no consequence, or have more important ones been some secret way discovered to you?

SECT. 22.

Job xv. 11.

12. Why doth thine <sup>r</sup> heart carry thee away? and what do thine eyes wink at?

You have not the shadow <sup>12</sup> of a reason, but you have an extreme obstinacy that you oppose to what has been suggested. Why do you give way to all this pride and passion, this unsufferable spirit of scorn and ridicule?

13. <sup>r</sup> That thou turnest thy spirit against God, and lettest such words go out of thy mouth?

Your wild transports, and <sup>13</sup> most contumelious language, what have they stopped at? have they not extended to the Almighty himself; neither spared his most wise and righteous dispensations?

Pray

<sup>r</sup> By heart seems meant, the pride, anger, and evil passions of his heart, why did they transport, beguile and pervert him? and the indications of his ire appear in his twinkling inflamed eyes, and cloudy wrinkled brows; i. e. in every motion and gesture. Or it may refer to the art of deception, the nods and signs of cunning barlots, or methods practised by sorcerers, conjurers and jugglers. Pineda reckons the proper signification to be, *winking with the eye*, as those that aim at a mark.

<sup>r</sup> Job's headstrong passions and vile prevarications, Eliphaz here reckons the more unpardonable and shocking, as they were levelled at the Almighty; and the extremely rash words that burst out of his defiled mouth, as they blasphemed his attributes, and traduced his providence.

SECT. 22. Pray what are the so high  
 {excellencies of mortal man,  
 Job xv. 14. in a world of imperfection,  
 that he should make pretences  
 to innocence? Or he, whose  
 earthly original is derived  
 from frail woman, that he  
 should lay claim to an irre-  
 prehensible virtue, or moral  
 righteousness?

15 The most upright and faith-  
 ful of his servants, the al-  
 mighty Being no further con-  
 fides in than as imperfect and  
 changeable creatures; and  
 even the heavenly host, when  
 most regular in their motions,  
 and arrayed in all their beauty  
 and

14. What is <sup>t</sup> man  
 that he should be  
 clean? and *he which*  
*is* born of a woman,  
 that he should be  
 righteous?

15. Behold, he  
 putteth no trust in  
 his saints; yea, the  
 heavens are not clean  
 in his sight.

<sup>t</sup> This, and the verse following, are taken from *Eliphaz's* vision or revelation, chap. iv. The meaning seems to be, *that the condition of mortality does not admit an unspotted perfection; nor yet the heavens themselves, for they shall change, or pass away*: [it may be worth the enquiry of the more curious, whether the highest heavens and angelick worlds be here meant, or the probable inhabitants of the different planets of this solar system.] *much less one who is under the influence of evil habit, and entirely governed by his own vicious affections; who is eager, unsatisfied, and most luxurious in wickedness.* The *Chinese* philosopher's distinction betwixt the *saint* and the *wise man*, if it serve not to illustrate the passage, may yet a little entertain the reader. *Confucius*, in his morals, says, reason and innocence have been equally communicated to both of them, and likewise to all other men: but the *saint* has never, in the least, declined from right reason, and has constantly preserved his integrity. Whereas the *wise* has not always preserved it, having not always followed the light of reason, because of several obstacles, and especially by reason of his passions, whereunto he has sometimes been a slave.



and splendour, fall infinitely SECT. 22.  
 short of his ineffable glory, Job xv. 15.  
 and amazing boundless per-  
 fection.

16. How much  
 more abominable &  
 filthy is man, which  
 drinketh iniquity like  
 water ?

What heavier contempt and 16  
 utter abomination does the  
 abandoned wretch deserve,  
 who is eager and greedy in  
 committing the most flagrant  
 transgressions, and sticks at  
 nothing to defend as well as  
 pursue them.

## S E C T. XXIII.

Eliphaz, having in his turn required Job to hearken  
 and regard what he was going to deliver, as  
 warranted both by his own observation, and by  
 the best authority of the wisest ancients, describes  
 the final wretched issue of the practices he had  
 before hinted at. He, not obscurely, points out  
 Job as the person whom the character he had  
 drawn so perfectly suited ; that as part of the  
 punishment had already, he could not be surprized  
 if the whole, in due time, became his miserable  
 portion. Ver. 17, to the end.

J O B x v. 17.  
 I Will shew thee,  
 hear me, and  
 that

J O B x v. 17.  
 T H A T impious and a- SECT. 23.  
 bandoned wretches only Job xv. 17.  
 meet

Eliphaz having, as he reckoned from Job's own words,  
 convicted him of impiety to God, and a contumacious be-  
 haviour

SECT. 23. meet with a most terrible destruction, and not, as you are

Job xv. 17. presumptuous enough to assert, promiscuously the good and evil, I have something further to suggest, grounded on my own observation, which will most plainly demonstrate the matter, and to which I desire you will give diligent heed.

18 The same I shall confirm by the traditional instructions, handed down through several ages and generations, from men of long standing, extraordinary capacities, and shining character. It is not only what I have experienced, but what they likewise have clearly discovered, and strongly inculcated.

19 Even as far back as the earliest accounts of time do carry

that which I have seen I will declare.

18. Which \* wife men have told from their fathers, & have not hid.

19. Unto whom † alone the earth was given,

haviour respecting the sober counsel of his friends, seems to leave the subjects of repentance and consolation; and to proceed to thunder out against him a most shocking sentence.

\* *Peters* observes very properly, this indeed is the way that *Moses* directs to preserve the memory of the miraculous works of God. — And it was likewise the way that all the ancient wisdom, from the beginning of the world, was transmitted to posterity. Those characters belong to none so properly as to *Noah* and his sons; from whom, in reality, the ancient traditions were delivered down.

† The same judicious author, with a strong probability on his side, adds: to whom is this applicable, but either the originals

given, and no stranger passed among them.

carry us, and to those originals, or restorers of the human race, who had the whole earth as their single property, and under their sole jurisdiction ; neither were foreign commixtures, strange customs, or diversities of inhabitants known among them.

SECT. 23.  
Job xv. 19.

20. The wicked man<sup>z</sup> travaileth with pain

The following maxims derive to themselves the utmost authority, 20

originals of the human race, or their conservators and restorers after the general destruction by the deluge ? Most probably *Noah* and his family, from whom *Job* is supposed to have lived but a few generations distant, and might receive the tradition pretty fresh of so memorable an event. And *Spanhemius* from *Petrus della valle*, *Itiner.* ii. c. 8, that *Emir*, then a lord or governour of the *Arabs*, in the year 1616, asserted that he could prove, by the most authentick testimonies, his own uninterrupted lineal descent from *Noah*. Nor, saith he, is it wonderful, if they can refer to monuments of ancient customs and manners, how they have never commixed with any strangers in marriage, nor passed under a yoke of foreign servitude. *Schmidius* would interpret this of the experience of those ancient and pious fathers, which they had when they were left alone in the earth, and all the rest were dispersed for their impious attempt to build the tower of *Babel*. Vid. *Spanheim. Hist. Job.* c. iv. §. 18. and *Michael. in loc.*

<sup>z</sup> *Schultens* observes that this is a metaphor borrowed from child-birth pains. The original denotes extreme anguish, trembling fear, and the greatest horror of mind ; which the following lines seem elegantly to express.

Guilt is the source of sorrow : 'tis the fiend,  
The avenging fiend that follows us behind  
With whips and stings.

The Hebrew for *hidden* signifies concealed, privy, secret, laid up in reserve, laid up carefully and safely, — in store as a treasure,

SECT. 23. authority, by proceeding from  
 these incorrupt and most pure  
 Job xv. 20. fountains. That the ungodly

wicked man, in the unavoidable reflections of his own mind, through the whole of his life, is disquieted and tormented with violent pain and the bitterest anguish, like a woman in travail. And the lawless tyrant and scourge of mankind, renders himself such a dreaded detested monster, that an addition of days is only an increase of calamities, and indeed he can be certain of no future years at all.

21 There is a peculiar precariousness attendant on his life, whereof his own troubled thoughts and guilty conscience, give him perpetual and most

pain all his days, and the number of years is hidden to the oppressor.

21. <sup>a</sup> A dreadful sound is in his ears; in prosperity the destroyer shall come upon him.

*sure.* Literally it is, *all the days of a wicked man, he travellet with, or trembleth under pain and fear.* And as to his number of years, they are a secret, and utterly in the dark, to the insolent cruel tyrant: that is, he has not the usual probability of other men, that he shall live any time at all.

<sup>a</sup> The Targum interprets, *the sound of terrors in hell is in his ears.* And *Ab. Ezra*, a dreadful sound at his latter end; *be-acharitho*, in the future state. The words seem rather to refer to that paining foreboding conscience, which has the punishments of this world, and the resentments of injured oppressed men, for its principal object: though others, and more distant ones, may be implied. Whether these expressions were borrowed from some early tradition concerning the first murderer, or not, yet there seems to be a great similarity betwixt some parts of this passage and the representation of his frightful case. Comp. Gen. iv. 14.

most terrible alarms. The SECT. 23.  
 voice of justice sounds incessantly in his ears, and not Job xv. 21.  
 without reason, for at a time  
 of peace, in the midst of his  
 affluence, and height of his  
 prosperity, the avenger, assassin,  
 or leader of an enraged  
 populace shall fall upon him.

22. <sup>b</sup> He believeth  
 not that he shall re-  
 turn out of darkness,  
 and he is waited for  
 of the sword.

If any affliction or calamity <sup>22</sup>  
 overtake him, he cannot find  
 the least ground to believe or  
 hope that he shall recover, or  
 be relieved : and wherever he  
 is, or whatever engaged in,  
 inevitable danger, a drawn  
 sword, and a thousand deaths  
 await, or lye in ambush for  
 him.

He

<sup>b</sup> The images are strong and natural ; and perfectly agree-  
 able to what is recorded of the distressful apprehensions ty-  
 rants are haunted with : they reckon an utter end near, if  
 any affliction happen ; that the greatest misery is perpetually  
 waiting for them, or that they are always in extreme danger ;  
 as the Latin poet observes of *Dionysius* and *Damoclis*.

Districtus ensis cui super impio  
 Cervice pendet, non siculæ dapes  
 Dulcem elaborabunt saporem ;  
 Non avium citharæque cantus  
 Somnum reducent.

*Hor. Carm. L. iii. Od. 1.*

*Schultens* supposes a similarity betwixt this and an old *Arabic*  
 poet describing some imminent danger by these terms : *the*  
*sword is drawn, the teeth of death shine upon him : mincolli*  
*markabin : ex omni speula : i. e. ex Dis specula gladius ei im-*  
*minet nec opinato in caput descensurus.*

SECT. 23. He is brought to distress  
 and the extremity of poverty ;  
 Job xv. 23. so as to become a fugitive and  
 vagabond, and beg for necessary sustenance : with this mortification, that nobody will bestow it on him. From numberless presages, the effects of his own past iniquities, he cannot but be sensible of the quickest approaches of utter destruction.

24 Necessities and tribulations shall alarm, press hard upon, and, in the issue, prevail over him, weak and defenceless, as a mighty

23. <sup>c</sup> He wandereth abroad for bread, saying, where is it ? He knoweth that the day of darkness is ready at his hand.

24. Trouble and anguish shall make him afraid ; they shall prevail against him as a king ready to the <sup>d</sup> battle.

<sup>c</sup> It is not unlikely that this was an oriental idiom, as it is a common phrase in other languages, for being reduced to the greatest straits and difficulties. *Schmidius* renders, at his hand, more properly it is, by his hand, that is, by himself, and owing to his own demerit and misconduct. Dr. Grey, for *bejade*, reads, *cido*, his destruction ; and joins the first part of ver. 23, to ver. 22. He construes *jom choshhec*, the day of darkness, with *jebayathu*, shall make him afraid : and *tzazumetzukab*, trouble and anguish, with *tith kephelm*, shall prevail against him. Then the three verses will read : ( 22. ) He believeth not that he shall return out of darkness ; and he is waited for of the sword. He wandereth abroad for bread, saying, where is it ? ( 23, 24. ) He knoweth that his destruction is ready : the day of darkness shall terrify him : trouble and anguish shall prevail against him, as a king ready for battle. His only authority is the LXX. His interpretation is not free of difficulties ; and the sense doth not seem to render it necessary.

<sup>d</sup> *Schindler* understands by *caddur* the same as *cider*, viz. a sphere, or any round thing : therefore translates it in the text, *acies circularis*. *Schuitens*, from the Arabic, renders the word, to be troubled, or confused, to have one's life disordered by

a mighty prince, or experienced general, with a formidable army, besieges and easily takes an unfortified city ; or at once invades and conquers a naked and distressed country.

SACT. 23.

Job xv. 24.

25. For he stretcheth out his hand against God, and strengthneth himself against the Almighty.

The ground and reason is exceeding obvious ; for in the habitual and wilful disobedience of God's laws, he, as it were, arms himself against the Almighty : and by obstinately and incorrigibly persisting in wickedness, collects his utmost force to oppose and overthrow his moral government.

25

26. He runneth upon him, even <sup>e</sup> on his neck, upon the thick bosses of his buckler.

Elated with, and trusting to the power and wealth of this world, his behaviour is to the last degree provoking ; and being wholly bent upon iniquity and insolent in it, he sets aside the divine authority, and out-braves the threatnings, as if he could cope with the

26

*by adverse fortune.* Therefore *yathid laavidor* may be translated, *ready, or destined for the greatest trouble, or the most adverse fortune.*

<sup>e</sup> This, and the foregoing verse, represents wickedness by a figure of speech that is common in holy writ, and very expressive, as *enmity*, and *war waged* against the Almighty. Literally it is, not as our translators have rendered, but *he runneth*, &c. *with an extended erect neck*, and *with the thick bosses of his buckler* ; that is, he proceeds in the highest degree provoking and insulting his almighty Creator ; which gives a clearer and more consistent meaning.

SECT. 23. omnipotence of the infinite  
 Majesty.

Job xv. 27. His natural appetites he pampers with the choicest delicacies, and indulges in all manner of sensual carnal pleasures, to the highest degree of luxury and epicurism; every part is distended, and the whole body oppressed with the heavy load of unnecessary nourishment.

28 By means of these enormities, and as a just punishment for them, he is shortly reduced to the greatest extreme difficulties; to that degree as not to have an house for shelter, but what, with every blast of wind, is ready to fall into ruins.

27. † Because he covereth his face with his fatness; & maketh collops of fat on his flanks.

28. And he dwelleth in ‡ desolate cities, and in houses which no man inhabiteth, which are ready to become heaps.

So

† A secure indolent luxury, and sensuality or voluptuousness, seem here intended. *Bochart* and *Schultens* suppose the camel alluded to.

*Camelus pinguis fuit interstitis scapularum.*

‡ Some interpret, to make them habitable and transmit a name; as *chap. iii. 14*, who built desolate places for themselves: but this does not seem to be the sense. Rather, as is usual with the *Arabs*, the condition of a place represents the circumstances of a person, and one being desolate, uninhabited, and ready to become heaps, describes the other's forlorn and undone estate.



29. <sup>b</sup> He shall not be rich, neither shall his substance continue, neither shall he prolong the perfection thereof upon the earth.

30. He shall not depart out of darkness, the flame shall dry up his branches, and by the <sup>i</sup> breath of his mouth shall he go away.

So wicked a man shall never surely be rich; at least he shall not long increase his substance: he can never take root, nor be established in power and wealth on this earth.

Once fallen into it, he shall remain in obscurity and misery: every thing belonging to him of defence or security, family or children, shall feel the weight of divine vengeance; be burnt up with lightning.

Q 2

<sup>b</sup> There seems to be a beautiful *climax* or gradation in the different expressions of this verse. — An ungodly man shall by no means be rich. But if he be, it shall not be for any long continuance. And if he should continue for some time, yet he shall not be perfect enlarged, or established in power and wealth.

<sup>i</sup> *Be-ruach piv*, Peters remarks — it is not unlikely that *Eliphaz* had here in his thoughts the *ruach gedola*, (as it is called *chap. i. 19*.) the great wind that blew down the house upon *Job's* children: and this is the more probable, as he pursues the same strain of arguing, in the like metaphorical expressions, in the following verses. From the speeches of *Bildad*, *chap. viii. 4*, and *Eliphaz*, *chap. iv. 8—11*, we see how greatly both these friends thought *Job* to be affected with the loss of his children; for they both take notice of it as a very grievous part of his affliction. But with this remarkable difference, that *Bildad* very civilly supposes, it might be the sins of his children themselves that occasioned their destruction: *Eliphaz*, that they might be cut off for the sins of their father. And this, perhaps, is the reason that this latter chose to speak in general terms, and to clothe his sentiments in metaphor and figure; whereas *Bildad* is very plain and particular. *Crit. Diss. 4to. p. 57.*

*Schultens* reckons, with the *LXX*, thunder-bolts, burning winds, or extraordinary tempests, proceeding from the immediate hand of heaven, here referred to.

SECT. 23. lightning from heaven, or dispersed as chaff before the raging wind, or sweeping whirlwind.

Job xv. 30.

31 Let no man who is seduced by the pleasure or profit thereof, to engage in courses that are impious and immoral, ever expect any thing but the natural effect and deserved punishment of such courses and practices. If he proposes any lasting benefit from that which highly provokes an almighty Being, and most directly leads to misery and destruction, he will, in the end, find his gross error and fatal delusion.

32 And this shall happen by some sudden and violent death, long before his appointed time, in the natural and ordinary course of things, be compleated: neither shall his branches and offspring, in any respect, appear to flourish and prosper.

31. \* Let not him that is deceived trust in vanity; for vanity shall be his recompence.

32. It shall be accomplished before his time, and his branch shall not be green.

Before

\* *R. Levi* comments — *the man who is deceived by vanity* — believeth not, *ei shaw*, that *vanity* shall be his recompence. The sense seems pretty much the same with the present rendering. *Michaelis* reckons this a kind of *malediction* or *imprecation*: as if he had said, *may the foolish man, who is devoted to vanity, never meet with any solid satisfaction*, &c.

33. <sup>1</sup> He shall shake off his unripe grape as the vine, and shall cast off his flower as the olive.

Before they arrive at any <sup>SECT. 23.</sup> considerable degree of maturity and perfection, they shall fall a sacrifice to some incurable disease, strange disaster, or unexpected sudden calamity; as the injured bleeding vine, being unable to nourish, shakes off its unripe fruit; or as the blasted olive — its faded flowers.

34. <sup>m</sup> For the congregation of hypocrites shall be desolate, and fire shall consume the tabernacles of bribery.

It is equal and reasonable <sup>34</sup> that the family, and whole combined body of hardened impious creatures, who, under the disguise of religion, have been carrying on secular views and interests, should, after all their schemes and revels, in gloomy solitude mourn their lives as madness. And even fire break forth from the bowels of the earth, or descend in avenging showers from heaven, compleatly to

Q 3 destroy

<sup>1</sup> Chappelow proposes to translate, *his unripe grape shall be shaken off, as the vine shakes off its unripe grape: and his flower shall be cast off, as the olive casts off its flower.*

<sup>m</sup> Hypocrisy here seems to denote, that particular species of it, which consists in embracing and professing religion, only for its secular advantages. And bribery to signify, taking gifts, or receiving presents, and being corrupted by them to pass sentence, or bear testimony to the injury of the innocent, and defence of the unjust. By *congregation of hypocrites* seem meant, hypocrites themselves, and all who were any way connected with, or dependent on them.

SECT. 23. destroy the tabernacles of  
 wretches, whose boundless rapine and extortion, corruption and avarice, had most fully ripened them for the hand of the reaper.

Job xv. 34.

- 35 Nothing better can be expected as the final issue ; for their whole study and contrivance, design and purpose, business and practice, have no other objects that they are directed to, or concerned about, but wicked imposture, pernicious villany, and the most consummate iniquity.

35. <sup>n</sup> They conceive mischief, and bring forth vanity, and their belly prepareth deceit.

<sup>n</sup> These seem to have been common proverbial expressions to denote an high degree of vice and wickedness : or he is here drawing the character of some of the vilest of mankind.

## CHAP. XVI. SECT. XXIV.

*Job declares the insignificancy, and withal the extreme inhumanity of his friends's discourses. They could pretend no other ground for their malignity, besides his adverse circumstances : and these, properly considered, tended rather to excite their compassion than procure their censure. His case, he intimates, was distressful : but his friends, by their reproaches, greatly increased his troubles : neither was this treatment what might be expected by a most miserable, but truly pious and upright man. He laments his calamities ; asserts his integrity ; and, in terms most pathetic, appeals to earth and heaven : earnestly wishing the mistaken affair might, before his approaching end, by the all-knowing God himself, be set in its just and true light. Ver 1, to the end.*

J O B xvi. 1, 2.

**T**HEN Job answered & said, I have heard many such things ; ° miserable

J O B xvi. 1, 2.

**J**O B, having heard it again SECT. 24. suggested that his afflictions were punishments, and Job xvi. 1, that <sup>2.</sup>

Q 4

° There is something nervous and spirited in this expression, observed by professor Chappelow. *Eliphaz* had just before said, *they* [wicked men] *conceive yamal*, which *R. Levi* interprets *kebel ve caseb*, *vanity and lying*. To this *Job* replies, in the same manner of expression, *menachame yamal*, *mischievous, false, and troublesome* comforters are ye all : that is, *you oppress, afflict and grieve* ; you do not at all support or comfort. And truly, unless *Job* had been the ungodly tyrant, and cruel unjust man described by *Eliphaz*, there could be no signification or reasonable sense, but great malevolence and fallhood, in the insinuations implied in such descriptions.

SECT. 24. that it was plain, from their  
 { severity, he must be the great-  
 Job xvi. 1, est of sinners, defends himself  
 2. as follows.

ferable comforters  
 are ye all.

I want not to be informed what rank of existence man holds, nor to what absolute wretchedness hideous transgressions expose their infatuated votaries : what you administer under the notion of assuaging, can only serve to heighten my grief ; and what you term consolation, has in it the bitterest sting of affliction.

3 Should you not cut short, for what end can you answer by, such kind of unprofitable disagreeable discourse ? Or on what do you ground the high presumption, to proceed in this abusive and reproachful way ?

3. Shall vain words have an end ? Or what emboldeneth thee that thou answerest ?

4 With malevolence enough to do it, and only changing circumstances, I could use the same detracting vilifying stile that

4. I also could speak as ye do : if your soul were in my soul's stead, I could heap up words <sup>p</sup> against

<sup>p</sup> The above author renders the particle *yal*, as it is used to signify *Gen. xlviii. 22*, and *Job xxiii. 2*, *more than, above*. Then *Job* is to be understood as assuring them he was, if he pleased, their master even at satire and invective. The action, or gesture of *shaking the head*, seems reckoned by the ancients as very expressive of passion and indignation.

Tum

gainst you, and shake  
mine head at you.

that you do : and, enjoying SECT. 24.  
affluence, ease and tranquility, Job xvi. 4.  
copiously harangue upon, and  
disdainfully triumph over an  
object of wretchedness, and  
friend conflicting with the  
weight of adversity.

5. But I would  
strengthen you with  
my mouth, and the  
moving of my lips  
should assuage your  
grief.

But I should reckon it, to 5  
the last degree, ungenerous  
and scandalous, to treat you  
after this manner. From a  
natural sympathy with the  
common calamities of an im-  
perfect being, I would, all  
that

Tum quassans caput hæc effudit pectore dicta  
O stirpem invisam.  
Ille caput quassans, non me, tua fervida terrens  
Dicta ferox.

*Virg. Æneid.*

Κινησας δε καρη πρὸς τὸν μυθησατα θυμον:

*Hom. Odys.*

A like sentiment is contained in the following lines.

——— To exult

Ev'n o'er an enemy oppress'd, and heap  
Affliction on th' afflicted, is the mark,  
And the mean triumph of a dastard soul.

¶ There seems a peculiar elegance and pathos in this ex-  
pression. The radix signifies, *to be shaken as a reed with the  
wind, to tremble, or be in strong agitations, by way of mourn-  
ing and condolence.* Then it is as much as if he had said, *I  
should not shake my head by way of derision or indignation; but  
my lips would quiver and tremble in pitying and bemoaning you.*  
*Chappelow* renders this verse, and the words will bear it, if  
it was as natural and agreeable to the context, *I could be  
stronger and louder in my reflections than you; but he [that is,  
God] constrains the motion of my lips.*

SECT. 24. that was reasonable or possible, support and encourage you: and in every prudent and tender expression testify, how sensibly I felt your mighty woes, and how deeply concerned I was, if they could not be wholly removed, yet any way in my power to lessen them.

6 But, whatever I advance in behalf of my own innocence, and to excite your compassion and condolence, it is not effectual: and what better ground have I to expect pity or succour, should I impose upon myself the profoundest silence.

7 All this insensibility of temper, and merciless brutality of mind you shew, are, nevertheless, entirely owing to the

6. 'Though I speak my grief is not asswaged: and though I forbear what am I eased?

7. But now \* he hath made me weary, thou hast made desolate all my company.

\* A kind of *suspense* and *doubt with himself* how to act is here denoted; as he had but too much reason to expect the event would be the same, as to the opinion of his friends, and the relief of his miseries, *whether* he should speak or hold his peace.

\* Here is observable, by an unexpected and beautiful lively turn of thought, a change of the persons from the third to the second: as if he had said — He [the grand Disposer of all events] hath quite *exhausted my natural strength*, and *tired me out*, *wasted* and *dissipated* me with troubles: and, as what still more heavily afflicted him, he, as it were, turns to the Almighty, saying, *thou hast deprived me of, or alienated me from all social advantages, and relative comforts*. All men have forsaken, or only remain to distress and torment me.



the wearisome forlorn condition which Providence hath brought me to. By thy allotment, all-ruling Deity ! I am destitute of health, riches, and relatives ; and, as the pure result hereof, my friends are divested of all sociable affections, of allequity, candour, or mercy to me.

8. And thou hast  
\* filled me with wrinkles which is a witness against me : and my leanness rising up against me, beareth witness to my face.

The strongest arguments of reason that I am upright, and that thou art not displeased, will have no weight, set against the sensible proof that thou art, and demonstration, as they

\* *Schultens* and others, from the *Arabic*, interpret this word, to punish a person by first tying him neck and heels, as a sheep is bound destined for slaughter : and understand by it, some grievous, servile, ignominious punishment. *Chappelow* proposes to read — since thou hast apprehended me, it [my confinement] is as a witness, and rises up against me : my failure beareth testimony against me. This last clause *Schultens* renders, and the belying of me, [by my friends] rising up against me, beareth witness [against me] openly to my face. But he ingeniously conjectures, the word used here may come from *ששח*, chaff, and that *כ* is a note of likeness.

If the mistake of a single letter by some negligent transcriber could be supposed, and instead of *לענ*, the original to have been *לעב*, or *לענ*, the sense would perhaps be clearer of all difficulties ; and the rendering be, my being bound in fetters, or the wrinkles upon me are my mockery, or the occasion of my being ridiculed and exposed ; and the general defection and failure, or universal leanness, riseth up against me, answereth to my face. As it now stands in the *Hebrew* it is literally, and that which wrinkles me is a witness, and riseth against me ; my failure, or falsehood, before my face answereth or testifieth ; that is, they contradict me, and declare I am punished and under the divine displeasure.

SECT. 24. they esteem it, of numberless  
 visible deformities; a shrivelled  
 skin, and a body wholly  
 emaciated. Here they ground  
 their calumnies and endless  
 reproaches, and insist upon  
 wickedness as the certain cause  
 of all.

Job xvi. 8.

9 And as the calamities I  
 have undergone have concerned  
 the most tender articles, and  
 been of the most irreparable  
 dreadful kind; they conclude  
 the Almighty is in the highest  
 degree incensed; his anger  
 kindled, and burning with the  
 utmost fury: indeed that his  
 vengeance is implacable, utterly  
 inexorable, and will never  
 cease pursuing me, till I sink  
 into absolute and remediless  
 destruction.

10 Considering me in this  
 light, and my Maker as my  
 inveterate and irreconcilable  
 enemy, they fully conclude it  
 right for them to concur with  
 his

9. <sup>u</sup> He teareth me  
 in his wrath who  
 hateth me; he gnash-  
 eth upon me with his  
 teeth; mine enemy  
 sharpeneth his eyes  
 upon me.

10. They have  
 gaped upon me with  
 their mouth, they  
 have smitten me  
 upon the cheek  
 reproachfully, they  
 have

<sup>u</sup> These strong expressions may be considered as the *an-  
 swer* or *testimony*. *Sol Farchi* writes, *satan is the enemy*. The  
 phrases were usual with the *Arabs*, and probably with other  
*Orientalists*, to denote the height of anger and fury. The  
*Psalmist* has the same, *Psal.* xxxvii. 12. The 9th verse  
 seems to represent the *other evils and calamities* which had  
 befallen him. The 10th the consequent *hard censures and  
 abuses* of his friends.

have gathered themselves together against me.

his providence in distressing me ; neither do they think it possible for them to be too severe in executing the divine sentence, upon one whom it has devoted to indignation and wrath, tribulation and anguish, which shall devour the adversary.

SECT. 24.  
Job xvi.  
10.

11. God hath \* delivered me to the ungodly,

Thus the afflicting hand of heaven hath exposed me to difficulties,

\* *Schultens* renders, *he hath delivered me bound by the neck*, from the Arabic *sagara*, which is particularly applied to a dog having a wooden collar or clog fastened to his neck. The original signifies, *to shut up the doors or gates of a house or city, so that no one can either go out or come in*. It is used to denote, *being in such a manner exposed to calamities that there is no avoiding them, or so in an enemy's hand, and imprisoned, that there is no escaping*. Turned over, *Bochart*, from the Arabic, renders this obscure word, as he terms it, *to be dangerously perplexed, or inextricably involved, something that is hidden and extreme hazardous, to be cast or fall into straits, as from a precipice into a well or pit, or as sheep into thick and sticking clay whence they cannot get out of*. *To turn out of the right way and be greatly entangled*. Hieroz. L. ii. l. 14.

The original denotes *perversefulness, and turning out of the right road of action or happiness*. Numb. xxii. 32, *because thy way is turned against me* ; or thou hast turned out of the way of duty, into a way which is in direct opposition to me. In the text — *God hath turned me over, hath turned me upon the hands of the wicked*, that is, hath turned me out of the way of safety and peace, in which I was walking, into a road where I am fallen into the hands of the wicked. See *Taylor's Concord*. on the root *פך*.

Some understand, God had delivered him up to the cruelty of Satan and his ministry, to be a mark for all their shafts. *Mudge* says, the dignity of the image requires it, if such a being entered into *Job's* scheme of faith, it would be natural for him to say it, and as it was the real fact, it was further proper that it should somewhere be hinted.

SECT. 24. difficulties, from which I can

Job xvi.  
11.

by no means disengage myself; and these, my professed friends, a partial, censorious, and most ungodly generation, under pretence of my being forsaken and abhorred of God, take the liberty to look upon me as their own property, to use as they think fitting, and most tyrannically scoff and trample on.

- 12 As you my friends now do, no long time since I enjoyed as much happiness as peace and health, a numerous family, and large flow of prosperity could afford me. The scene is changed. And by the will of heaven, not through my own wickedness, I have suffered

ungodly, and turned me over into the hands of the wicked.

12. I was at ease, but he hath <sup>v</sup> broken me asunder: he hath also taken me by the neck and shaken me to pieces, and set me up for his mark.

<sup>v</sup> The original is, he hath *disannulled, abolished, crushed, quashed me*. The allusions are very expressive, and *Chapelow* thinks the words, as *Pope* has it, *in sound are an echo to the sense*. But it is not so easily made out what is referred to. *Sol. Jarchi* explains the passage by *Jer. xiii. 14, Psal. ii. 9,* and *cxxxvii. 9*, the prophet represents the inhabitants of *Jerusalem* by bottles filled with new wine: and the Lord declares, *I will dash them one against another — dasheth thy little ones — and thou shalt dash them in pieces like a potter's vessel*. The ancient rural amusements and diversions are most probably alluded to: and as neither this nor the next, will in all articles agree with the famous one of wrestling, nor, as has been observed from *Peters* on another occasion, with any but hunting of wild beasts: the taking of one of these seems elegantly set before us. *They overcome him, shake him by the neck, set him up for a mark; make a ring about, take out his inwards, and pour upon the ground his gall.*

suffered an entire reverse of SECT. 24.  
 fortune, am become despica- Job xvi.  
 ble and miserable in myself, 12.  
 and a publick spectacle.

13. His archers  
 compass me round  
 about, he cleaveth  
 my reins asunder,  
 and doth not spare ;  
 he poureth out my  
 gaul upon the  
 ground.

Hardly any images in this <sup>13</sup>  
 world, fully exhibit the re-  
 proaches and persecutions my  
 innocent misfortunes expose  
 me to. As if I was set up  
 for that purpose, I am the  
 mark at which slander and  
 malice aim their most en-  
 venomed shafts. As if I was  
 transformed into a wild beast,  
 and to be hunted down, taken  
 in the toils, or shot through  
 with darts, to be pursued and  
 slain ; so am I persecuted, not  
 in the least spared, nor any  
 thing omitted to heighten my  
 grievances.

14. <sup>2</sup> He breaketh  
 me with breach upon  
 breach, he runneth  
 upon me like a gi-  
 ant.

At once I am exercised and <sup>14</sup>  
 distressed in a multiplicity of  
 instances ; and some of the  
 most

<sup>2</sup> *Schultens, Mercer*, and others, reckon this a fresh simile,  
 and to be taken from *sieges*, with the ancient battering  
 rams : and that probably *gladiators and their exercises or*  
*combats* are referred to. As it is usual with this author to  
 pursue a sentiment to the furthest it will bear, the allusion  
 rather seems continued, with these additional circumstances,  
 of different multiplying wounds ; and at last, when the  
 beast is quite foiled, hasting or running upon him with the ut-  
 most impetuosity and violence : and thus it appears a very  
 perfect, and most beautiful striking representation of *Job's*  
 various complicated misfortunes. *Mudge* renders, *quite through*  
*and through, so that the breach where the arrow entered, faced*  
*that where it came out.*

SECT. 24. **most** difficult to bear are the attacks upon character, in point of that dear integrity which I have ever inviolably maintained; and with charges of iniquity and vile hypocrisy which it is known I have always hated.

Job xvi.  
14.

15 If any thing could have prevented, or might clear me from these heavy accusations, and surely it ought to do it, I have been a perpetual most disconsolate mourner: upon the awful changes made in my circumstances, giving all the tokens of an unfeigned deep sorrow; and patiently resigning to a superior direction every thing of appearance, dignity and authority in this world, men are usually most fond of.

15. <sup>a</sup> I have sewed sackcloth upon my skin, and defiled my horn in the dust.

My

<sup>a</sup> This coarse kind of apparel seems to plead a very early antiquity for its use by way of humiliation; and horn to denote honour and splendour, by a metaphor taken from cattle, whose pride it may be reckoned, and when lying down which lay this pride down with them, in the dust or on the earth. The art of spinning and weaving, as *Lewis* observes, was early found out. The wool of sheep was used principally; and for coarser purposes, especially for sackcloth; in time of distress and mourning they wrought the hair of goats, camels and horses: the white goats hair was the most valuable. and therefore the sackcloth was made of black, which is the reason why the scripture says of the sky when very cloudy, that it is covered with sackcloth and blackness. *Heb. Antiq. Vol. 1. p. 233.*

16. My face is <sup>b</sup>  
foul with weeping,  
and on mine eye-lids  
is the shadow of  
death.

My inflated cheeks, and <sup>SECT. 24.</sup>  
disfigured squalid aspect, bear  
the pitiable strong marks of <sup>Job xvi.</sup>  
extraordinary anguish ; and  
my decayed sight, and blink-  
ing almost blinded eyes, scarce  
distinguish between day and  
night, the plainest and the  
most obscure objects.

17. Not for any  
injustice in mine  
hands : also my <sup>c</sup>  
prayer is pure.

Not, I still aver and main- <sup>17</sup>  
tain it, on account of any  
iniquities and wrongs I have  
ever done any man ; my re-  
ligious professions, moreover,  
and my judicial sentences  
have been incorrupt and sin-

<sup>b</sup> The Hebrew signifies, *clay, mud, slime, to daub with mor-  
ter or bitumen : to be in a turbid state like water with mud.*  
*Schultens, to be red and swollen.* The plain sense is, his face  
was fouled and blubbered with weeping ; and his eye-sight  
decayed to almost total blindness. *Chappelow* observes, that  
the true reading is not *המרמרה*, but *המרמרו*, con-  
firmed not only by the *Masorets*, but by the Hebrew com-  
mentators, *Ab. Ezra, R. Levi, Sol. Jarchi. Comp. ch. x. 20.*  
The word being doubled is supposed to increase the sense,  
as in *ver. 12.* The author of the *Vulgate* renders it, *intu-  
muit*, my face swells with weeping. This agrees with the  
*Arabic radix, chamara fermentavit, or ahamara rubuit.*

<sup>c</sup> The meaning of this word in the original is not only  
to ask, beg or pray, but to arbitrate, determine or settle, de-  
cide, or compose by arbitration, to be an advocate, or to adjudge :  
and *Job* having just declared, that there was no injustice in  
his hands, as *Chappelow* observes, might intend by the latter  
phrase, to vindicate his proceedings in the administration of jus-  
tice ; and to say, for my judgment [*is or hath been pure.*] I  
have expressed both senses in the paraphrase ; though the  
real meaning of the original word, in other passages, seems  
to give the preference to the professor's interpretation.

SECT. 24. cere, never once stained with  
 the sinister views of a vile hy-  
 pocrisy.

Job xvi.

17.

18

And if added to all my  
 other sufferings, the loss of  
 my substance and the death  
 of my children, I am myself  
 also to die, a just man, under  
 the suspicions and horrid re-  
 proaches of guilt and wick-  
 edness ; and thus, as it were,  
 my

18. <sup>d</sup> O earth, co-  
 ver not thou my  
 blood, and let my cry  
 have no place.

<sup>d</sup> This strong and moving apostrophe is differently ren-  
 dered. The pious and learned Bishop *Patrick* paraphrases  
 — if this be true, let my blood be left to the dogs to lick  
 when I am dead ; and let neither God nor man regard my  
 complaint while I am alive. Which falls vastly short of  
 the sublimity and striking pathos of the original. *Job*, in  
 a very affecting manner, had declared his misery. He  
 adds, no crimes had procured it. His main endeavour  
 had been always to deserve a virtuous character : and after  
 all am I, says he, to depart this life with a character  
 darkened — what worse is it to shed a man's blood —  
 and, O earth, as thou publishest murder, and givest wings  
 to the rueful horrible cry of blood — never wilt lie easy  
 upon and hide blood, nor stop its cry — so do thou vindic-  
 ate my innocence, never suffer matters to lie still before  
 the calumnies are removed : nor the voice of a powerful  
 defence to be silenced, before *my righteousness break forth  
 as brightness*, &c. There seems a resemblance betwixt  
 this passage and *Gen.* iv. 10, ix. 4, 5. Neither is it im-  
 probable, that *Job* had some traditional knowledge of the  
 scripture story of *Cain* slaying his brother, and of the pre-  
 cepts of *Noah*. *Mudge* supposes this place parallel to *ch.* xix.  
 25, where he says he has, *a vindicator alive* ; here, *a witness  
 in heaven*. He is confident God will do him justice one  
 time or other, and wishes only he could live to see it here :  
 provided he can find no opportunity to sue for justice to  
 God in person, he calls boldly on the earth not to cover  
 his blood ; that, like *Abel's*, it might plead aloud for him —  
 sometime hence, when himself was gone.



my innocent blood be shed: SECT. 24.  
 yet, O earth, yield thy testi- Job xvi.  
 mony to my innocence, by 18.  
 never covering that blood, nor  
 stilling my cries, till injured  
 virtue obtain justice, and it  
 appear to all the world, that  
 these calamities beset me,  
 possibly to crown my inte-  
 grity, but not to punish my  
 crimes.

19. Also now, be-  
 hold, my witness *is*  
 in heaven, and my  
 record *is* on high.

Even now, be it known, I <sup>19</sup>  
 stand upon the foot of an  
 honest and sincere man, in  
 the infallible view of divine  
 Omniscience; and as sure as  
 there are records on high, and  
 a supreme tribunal that will  
 set all matters right, my ac-  
 counts will bear the test.

20. <sup>e</sup> My friends  
 scorn me; but mine  
 eye poureth out tears  
 unto God.

I cannot but resent the sa- <sup>20</sup>  
 tyrical and scornful reflections  
 and behaviour of these my  
 ungenerous faithless friends:  
 nevertheless, my complaints  
 are to a most righteous God,  
 who, for the present, suffers  
 such undeserved indignities to  
 be cast on his servant: and

R 2

the

<sup>e</sup> The above author supposes, upon his appealing and  
 pointing up to heaven, that his friends gave an insulting  
 kind of *smug*, as if he had little to expect from that quarter:  
 upon which he says, *my friends are scoffing at me I see; but*  
*God, to whom these tears are dropping, [for tears you are to*  
*suppose at this unnatural usage] will see them and do me*  
*justice.*

SECT. 24. the pathetic accent of flowing  
 briny tears gives these com-  
 Job xvi. plaints and sorrows weight.

20.

21 O how I could wish and  
 long to present an address  
 before his throne of glory,  
 and have my open conscience  
 compared with the indelible  
 characters that are written in  
 his book concerning me : I  
 should as certainly appear to  
 be a just man and in his fa-  
 vour, as the most prudent and  
 zealous intercessor for him  
 ever made his injured friend  
 appear, by declaring the whole  
 undisguised truth, and expos-  
 ing all false and exaggerated  
 reports to his disadvantage.

22 I have nothing more at  
 heart, than that my reputation  
 might, as soon as possible, be  
 fully cleared to survive me ;  
 because I cannot expect long  
 to live, and I shall never re-  
 turn from the invisible world,  
 to defend or rescue it from the  
 unjustest charges.

21. O that one  
 might plead for a  
 man with God, as a  
 man *pleadeth* for his  
 neighbour.

22. When a few  
 years are come, then  
 I shall go the way  
*whence* I shall not re-  
 turn.

## CHAP. XVII. SECT. XXV.

Job, apprehensive that life with him was near a period, urges his friends that, laying aside all altercation and cavil, they would let the matter be brought, by sole dint of argument, to a fair issue; which he makes no doubt would be in his favour. The welfare of mankind and common cause of virtue he takes to be interested, as well as his character concerned in such decision: at the same time he seems greatly to question, whether they had understanding, ingenuity, or integrity enough to agree to it; and concludes in mournful terms, lamenting his approaching mortality, and, as it were, taking leave of the world. Ver. 1, to the end.

J O B xvii. 1.  
 MY breath is corrupt, my days are extinct, the graves are ready for me.

J O B xvii. 1.  
 ACCORDING to all <sup>SECT. 24.</sup> human probability, and <sup>Job xvii. 1.</sup> from the sensible decays as well as exquisite pains I feel,  
 R 3 the

<sup>f</sup> Chappelow renders this, *I have such an oppression that I can hardly speak.* The Targum and Schmidius, *all my vital powers are obstructed in their operation.* Schultens, and by reading קצי, instead of קצי, interprets, *was amazed, affrighted, put out of his wits with the noise of some one blaming or scolding.* A tempest that disturbs all things; or a thunderbolt that strikes them down, lays them flat. Cocceius interprets the next clauses, *all pleasure of life was taken away, and his body as it were a living carcass.* The graves, &c. In poetry, Schultens observes, plurals are frequently taken for singulars. Thus, *Jephtha was buried beyare, in the cities of Gilead*; that is, in one of the cities; and thus *graves* for one of them.

SECT. 25. the lamp of life will shortly  
 be extinguished ; the number  
 of my days are near ended ;  
 and the silent grave expecting  
 my lifeless remains very soon  
 to be lodged in it.

Job xviii. 1.

2 To what purpose then all  
 this strife and contention ?  
 especially this continued un-  
 interrupted insult and derision  
 which spend my tedious days,  
 and are ever before my griev-  
 ing eyes.

3 Whatever your reproaches  
 would suggest, or you really  
 think to the contrary, I am  
 most earnestly desirous to ap-  
 pear before a proper and im-  
 partial

2. Are there not <sup>g</sup>  
 mockers with me ?  
 and doth not mine  
 eye continue in their  
 provocation ?

3. <sup>h</sup> Lay down  
 now, put me in a  
 surety with thee ;  
 who is he that will  
 strike hands with  
 me ?

<sup>g</sup> Mudge understands this, that if he could be certain to live (but that could not be) to see the issue of this cause, depending between him and his friends, he was so sure of it, that he could even almost laugh at them, and sit unmoved ever so long [I had rather, *saith he*, it were תלעד, my eye could look scornfully] at their invectives : he further adds, who will lay a wager with me ? [the strains to call up a little momentary pleasantry] for to be sure they can never have made the least observation upon the affairs of the world, and therefore God would never think them proper persons to sit in a tribunal of justice, [רום carries that idea in it, and *ch.* xiii. 12, he talks of their tribunals as tribunals of dirt before God,] or give sanction to their sentence pronounced upon him.

<sup>h</sup> The several images here brought together, as *Peters* observes, seem borrowed from courts of judicature, as *laying down a caution, putting in a surety, striking hands*, are not only a beauty in poetry, but shew the earnestness of his desire to appear before his judge and take his trial, implying his confidence, that whenever it was decided fairly and impartially, he should certainly be acquitted.

partial Judge, and take my SECT. 25.  
final trial.

4. <sup>i</sup> For thou hast hid their heart from understanding, therefore shalt thou not exalt them.

For, O thou all-discerning Job xvii. 4.  
Being, thou wilt pronounce a most righteous sentence ; but these my friends are so subjected to a spirit of delusion and infatuation, that they are incapable and utterly unworthy of the honour of any exalted province, or determining in an affair where there is difficulty.

5. He that speaketh <sup>k</sup> flattery to his friends, even the eyes of his children shall fail.

It is proverbial, and may <sup>g</sup>  
be taken as an uncontested maxim, that he who has no  
R 4 other

<sup>i</sup> *Schultens interprets, impressed as it were a seal on their hearts, that they can neither perceive nor produce any thing of moment, or that is to the purpose. Thou wilt make nothing of them of any consequence.*

<sup>k</sup> *חלק signifies, to smooth or polish metal, and figuratively, to smooth the tongue by way of flattery ; but it more frequently denotes, to divide into parts, to deal out in shares : to assign several persons several stations ; and this seems to be its meaning here — which literally runs — he shall reckon friends for a portion, possession or inheritance, and the eyes of his children shall fail : that is, traitors and deserters in point of friendship, who make an undue advantage of them ; or especially who, by insulting the calamities of their distressed friends, give them up as a spoil or publick prey, to be mangled and abused by all ; his children's hopes from friends shall deceive or disappoint them. By this interpretation the passage is clear and connected, and the next verse comes in with the greatest propriety and force. Mudge interprets, he has talked peremptorily of an allotment of vengeance destined for the wicked, but the eyes of his sons would be glad to see it : i. e. it will be long enough before it comes ; whereas God hath already set me out, &c.*

SECT. 25. other notion of friendship than  
 as a portion or inheritance,  
 Job xvii. 5. and is any time ready, if he  
 may reap the least benefit by  
 it, to sacrifice his most fami-  
 liar intimate acquaintance to  
 the world's neglect and con-  
 tempt: his friends will be  
 few in number, and his chil-  
 dren, acting by the same rules,  
 may cherish expectations from  
 men, but their hopes shall  
 meet with nothing but delays  
 and disappointments.

- 6 The Almighty hath been  
 pleased to visit and distress  
 me; and my friends take oc-  
 casion from thence to expose  
 me as a victim to vulgar hate  
 and popular derision; having  
 first entertained one another,  
 at their publick assemblies,  
 with a ludicrous mimickry,  
 and excessive merriment, at  
 my circumstances and cha-  
 racter.

6. He hath made  
 me also a<sup>1</sup> by-word  
 of the people, and  
 aforetime I was as a  
 tabret.

As

<sup>1</sup> Or proverb of the vulgar populace, the *psalmist* proba-  
 bly had this passage in view, *Psal.* lxi. 12. *Tabret* or *drum*,  
 ותפף, *velut res conspuenda vel execrabilis*. The *Persic* *tas-*  
*ten*, and the *Arabic* *tuffet*, or *tuffan*, *Schultens* and *Michaelis*  
 derive from this radix, also the *Jewish* *tophet*. It was a  
 term of reproach like *raca*, or the *English* *sie, sie*; as if its  
 object deserved to be spit on, buffeted or cursed.

7. <sup>m</sup> Mine eye also is dim by reason of sorrow, and all my members are as a shadow.

As the effect of my calamities, my aspect or appearance is indeed enough altered and disfigured to give occasion, and in every organ or instrument of my bodily machine, I retain only the form and mere unsubstantial shadow of a man.

SECT. 25.  
Job xvii. 7.

8. <sup>n</sup> Upright men shall be astonished at this, and the innocent shall stir up himself against the hypocrite.

Nevertheless, my heart and mind, my virtue and religion are the same that ever they were ; the common interest of these is plainly struck at : and all men, of real wisdom and integrity, will be amazed and thunderstruck with the perverse reasonings of my false friends, on my uncomfortable dismal fate : as if distressed only could prove an innocent person to be wicked, and

<sup>m</sup> Job had before mentioned the dimness of his eye-sight by reason of weeping ; and as the eye is sometimes used to express, I here understand it of the whole aspect and appearance : and the propriety and beauty of the subsequent clause, in this interpretation, seems to confirm it as the design of the author. To represent a man's body in such circumstances, by the term *shadow*, is perhaps common to all ages and languages. Vid. *Apoll. Rhod.* l. iv. p. 1280. *Eurip. Androm.* p. 745. *Æschin. Eumen.* p. 302.

Some understand the former passage of his *reason and understanding*, the latter of his *bodily organs and instruments*.

<sup>n</sup> Mudge explains this as spoken ironically, as much as to say, fine encouragement this for the good ! they cannot but stand amazed to be sure to see this publick example of divine justice ! they will be animated by it in the way of virtue !

SECT. 25. and to deserve both the wrath

of God and man ; their utmost zeal will be fired against that insincerity or gross stupidity which measures people's piety and virtue by their external prosperity ; and their noblest resolution to defend the cause of truth and integrity, as supportable by other arguments, and in the end to obtain a quite different recompence.

- 9 By this means probity and good faith shall not fail from the earth, as from my friends's way of arguing they are in the greatest danger of doing. The labour and hardship a religious life exposes men to, shall not discourage, rather animate and inspire their virtuous purposes : and with every difficulty they shall find their inward strength increase, to assail and vanquish it.

- 10 And as to you, my professed comforters, who deliberate

9. The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger.

10. But as for you all, do you ° return and

° Some interpreters reckon this either an ancient form of expression, signifying to appoint and summon councils, and inspire them with attention and diligent close application of mind, to deliberate of matters of importance. Or to tumultuous riotous assemblies, which are in perpetual commotion and violent agitation ; as in that passage *Isai. xxi. 12.* It seems to denote *Job's* friends's persuasions of him to return from his evil courses, and be again restored to an earthly prosperity.



and come now : for  
I cannot find *one* wise  
*man* among you.

ate and consult for my resto-  
ration to an earthly prosperity,  
and advise repentance as the  
way to it : you have no rea-  
sonable foundation for your  
counsel, and what I now add  
will confute all your argu-  
ments, and demonstrate your  
entire ignorance.

SECT. 25.

Job xvii.  
10.

11. <sup>P</sup> My days are  
past, my purposes are  
broken off, even the  
thoughts of my heart.

You promise opulence, and  
scenes of temporal pleasure ;  
but to whom do you promise  
them ? Or upon what grounds  
of probability ? Is youth to  
be recovered ? or will past  
days return ? Are schemes and  
designs, totally frustrated, to  
be renewed ? or can the losses  
of my most valuable posses-  
sions, and dearest children,  
ever, in this world, be re-  
trieved ?

12. <sup>Q</sup> They change  
the night into day :  
the

This real posture of af-  
fairs so changes and reverses  
my

<sup>P</sup> This is explained to signify as much as if he had said,  
*according to the course of nature I am grown an old man, afflic-  
tions have shortened my days ; and dreadful disasters broken in  
upon, indeed wholly frustrated all my secular schemes : there can  
be no foundation for the hopes you would fill me with of better  
fortune. The objects of my most fixed thoughts, not only my he-  
reditary possessions but my most desirable enjoyments, [surely his  
dear children] are plucked up by the roots.*

<sup>Q</sup> Some understand this of Job's nights which afforded  
him no sleep or rest : *Schmidius*, of the arguments of his  
friends and their utter absurdity ; the same as if they were  
squaring of circles, or reconciling contradictions. *Schultens*  
observes

SECT. 25. my opinions of things, that

*Job xvii.*  
12. I now truly account the night  
of death for the day of life ;

from dismal and horrid darkness I derive my only light of consolation ; all other comforts, that do not suppose me upon the verge of this earth, can have no more signification, than if you persuaded me that darkness is light, light darkness.

13 Whatever hopes you propose to excite, yet I am fully satisfied, that if I will rationally expect any thing, it must be this, that the *sheol*, or invisible state, shall very shortly be my habitation ; and all the ornaments wherewith I am to deck my bed, will be utter darkness.

14 It cannot be long before I must do it, and I almost reckon

the light is short because of darkness.

13. If I wait, the grave is mine house : I have made my bed in darkness.

14. I have said to corruption, thou art my

observes a peculiar beauty and elegance in the words, which I have endeavoured to preserve in the paraphrase ; viz. *My only light rises from obscurity, my jubar or sun-beam is horrid darkness, my aurora or morning-star the shadow of death.* May not the sense, agreeable to the literal rendering, be, that the situation of *Job's* affairs was such as to turn the night of death and sorrow into the day of life and consolation : the most desirable light was near from the face of darkness, or was ready to approach and shine upon him out of it. *Chap-pelow* renders night [or as to night] it is changed into day : light [or as to light] it comes near to darkness. And the next verse — if I wait for the grave it is mine house. I shall support [or spread] my couch with pomp in darkness.

my father : to the worm, *thou art* my mother and my sister.

15. And <sup>r</sup> where is now my hope ? as for my hope, who shall see it ?

16. They shall go down to the bars of the pit, when our <sup>s</sup> rest together *is* in the dust.

reckon myself as having now SECT. 25. submitted my body to the most disagreeable mortifying circumstances, which one day attend all men's earthly remains. Job xvii. 14.

My substance and family <sup>15</sup> utterly extirpated, my character darkened, and the hour of my departure at hand, what reasonable hopes can be formed as to this world ? And what would all men judge by the speedy contemptible issue of them, should I give way to such flattering, but deceitful hopes and prospects ?

If I could imagine and <sup>16</sup> fancy in this extravagant romantick way, yet I, and all my vain imaginations, will be buried and forgotten in the grave, if ever we come, as e'er long we inevitably shall do, to that rest under ground.

<sup>r</sup> In these words is observable a sudden and beautiful turn of thought : as if he had said, *insects and putrefaction are to be my only associates : I am buried and forgotten, and where is now my hope ?* elegantly redoubled, *and my hope, who shall think the result of it worth their notice or observation ?* all hopes as to this world go down to the recesses of the grave, fall into the dust, and lie there,

<sup>s</sup> *Schultens* reckons this an allusion to the camel, which lies down and rests on his side : equally perhaps to every other beast that rests in the same posture.

## CHAP. XVIII. SECT. XXVI.

*Bildad highly resents Job's contemptuous usage and treatment of his friends. He insultingly asks, whether his arrogance buoyed him up to that degree that he expected the general laws of Providence should be revoked on his account. And, with a plain reference to his particular case, in striking images represents the terrible and remediless fate of the ungodly and impenitent. Ver. 1, to the end.*

SECT. 26. *JOB xviii. 1, 2.*  
**BILDAD** the *Shubite*, with some impatience and indignation at the foregoing discourse, answers. For what length of time do you propose thus to multiply words, and

*JOB xviii. 1, 2.*  
**T**HEN answered Bildad the Shuhite and said, how long *will it be ere* you make an end of words? mark and afterwards we will speak.

\* Some suppose this discourse of *Bildad's* to be addressed to *Eliphaz* and *Zophar*, in order to excite them speedily to reply, and interrupt *Job* without hearing the whole of what he talked in such a strain. Others, that he refers to the patient man's associates, and considered him as the head of a party who disputed the divine justice; and looked upon all who defended it as little better than brutes, and unworthy of human conversation. No one being mentioned besides *Job*, it may be difficult to find a reason for supposing more: and there are instances where the number seems not reckoned necessary to be strictly regarded, so long as the person is preserved. Literally it is, *how long will it be ere you lay aside these captious ensnaring words, speak eloquently and we will answer.*

and only perplex matters? SECT. 26.  
 If once we could hear any thing from you like ingenuous expressions and fair reasonings, we should readily declare our sentiments, and the debate would be ended.

Job xviii.  
1, 2.

3. Wherefore are we counted as <sup>u</sup> beasts, and reputed vile in your sight?

But do you think it is in <sup>3</sup> character, or any way becoming you, to take such undue liberties with our capacities? rather indeed you have treated us as a despicable vulgar herd, that have no understandings or capacities at all.

4. \* He teareth himself in his anger: shall the earth be forsaken for thee? and shall the rock be removed out of his place?

When a man's angry passions and most enormous pride are predominant, what a savage and fury do they make of him? Do you expect that the Almighty should abandon the government of the world to gratify one who least of all deserves

<sup>u</sup> Literally, *bestia*, or as *Schultens*, *pecus brutum*, alluding to *ch. xvii. 4*, *thou hast hid their heart from understanding, and vile, polluted, defiled, corrupt* — which *Schultens* derives from טָמִים, *to stop up, or fill up a pit*: from the same root טֹמְטֹם, *hermaphroditus, in quo præclusum est et absconditum membrum virile*.

\* This is a strong sarcasm, *Job* had observed, *ch. xvi. 9*, in images taken from the ravages of fierce wild beasts, *he [God] teareth me in his wrath*: literally, *his wrath teareth*. *Bildad* remarks, it is *he that teareth himself*, and *his own violent raging passions that distract him*. *Bolducius* reckons the following to be proverbial expressions, to signify either what was absolutely impossible, or very extraordinary and very seldom performed.

SECT. 26. deserves it ? or reverse his  
 own laws, founded in un-  
 changing reason and equity,

Job xviii.  
 4.

to suit your perverse humours  
 and wanton caprices ?

- 5 You may, if you please,  
 indulge such idle and extra-  
 vagant hopes, that the earth's  
 firm foundation, or the rock's  
 immoveable stability shall be  
 unhinged or overturned for  
 you ; which is the same thing  
 that men shall be wicked and  
 yet not suffer : nevertheless,  
 the very reverse will happen ;  
 the prosperity of an immoral  
 profligate man soon end, and  
 all his splendour and greatness  
 be reduced to nothing.

- 6 He will not be able so to  
 secure his substance, or defend  
 his

5. Yea the <sup>y</sup> light  
 of the wicked shall  
 be put out, and the  
 spark of his fire shall  
 not shine.

6. The light shall  
 be dark in his <sup>z</sup>  
 tabernacle,

<sup>y</sup> **□**, quantumvis, nihil ominis, attamen, imo certe : al-  
 though, nevertheless, yet, verily. Light and flame dispersing  
 rays, in the Arabic stile, are well known to denote worldly  
 prosperity and dignity : and being put out, extinguished, or not  
 shining, to express reduced circumstances, misfortunes and poverty.

<sup>z</sup> Schmidius supposes this an allusion to their moveable tents,  
 which, being darkened with their covering, required the  
 light of a lamp or candle, which used to hang over their heads  
 as they sat in them. The Arabs are fond of this image, as  
 appears from many of their idioms. Thus, they say, *bad*  
*fortune hath extinguished my lamp* : and concerning a man  
 whose hopes are remarkably blasted — *he is like a lamp*  
*whose nourishment is oil, but is immediately extinguished if you*  
*let it sink into the oil.* Vid. *Hist. Tamerl.* p. 8. and *Goli Dag.*  
*Hemisch.* N<sup>o</sup>. 57.

The same figure of speech is very observable in many  
 passages both of the old and new testament.

tabernacle, and his candle shall be put out with him.

his habitation, but there will SECT. 26.  
be an insensible waste in the Job xviii.  
one, and unforeseen accidents 6.  
and disasters befall the other.

7. The <sup>a</sup> steps of his strength shall be straitned, & his own counsel shall cast him down.

Unexpected difficulties, and 7  
frequent sad disappointments shall attend his enterprizes : notwithstanding all his wishes and endeavours to guard against adversity and poverty, they shall come upon him : even his policy and utmost sagacity shall deceive him, lead him into grievous errors, and hasten his destruction.

8. For he is cast into a <sup>b</sup> net by his own

In his constant immoral 9  
habits and practices themselves,

<sup>a</sup> This is another proverbial manner of expression denoting adversity. *Chappelow* thinks it alludes to the contest in a race ; and likewise that of *Prov.* iv. 12. The allusion, in both places, is very evidently to *walking or running*, but on what especial occasion is not so manifest. For, in the ancient stile, *swift of foot* was the title of a *warrior* as well as a *racer* ; and that quickness of dispatch which it is requisite for, is as properly applicable to many other affairs. The meaning seems to be, that his most vigorous measures, and deliberate counsels, shall fail of that success he proposes by them, rather contrive and expedite his destruction.

<sup>b</sup> The simile from the *feet or steps* seems carried on, and the hazards and dangers to which they are liable, expressed by nets and snares, &c. and worked up with great elegance and beauty. He is cast into a net widely spread for that purpose, and walketh unconcerned and secure upon a snare, till he be quite involved. The different kinds of nets, snares and gins, seem specified ; and the manner in which they are prepared and laid to entice and catch beasts and birds : *Schultens* understands by *nets*, those of the largest kind, whereon birds walked, but which would draw upon

SECT. 26.  
Job xviii.  
8.

elves, there are tendencies to perplexity and distress : notwithstanding his security and unconcernedness, there is, in every step, certain hazards ; and doubtless an affronted injured world, as he richly deserves, must form premeditated designs, to embrace the first opportunity of raking on him their vengeful passions.

9 There is so much folly, extravagance and danger in his vices which grow upon him, and the courses he proceeds farther and farther in, that it is scarce possible he should not be most miserably entangled ; and, in one excursion or other, fall into hands that will shew him no mercy.

10 He is both so insolent to divine Providence, and so self-sufficient and unguarded, and

own feet, and he walketh upon a snare.

9. The grin shall take him by the heel, and the<sup>c</sup> robber shall prevail against him.

10. The snare is laid for him in the ground, and a trap for him in the way.

and destroy them. *Chappelow*, by *snare*, something made of *net-work* that holds fast its prey. By *ginn*, a fowler's net curiously wrought and spread artfully ; or a contrivance with a particular sound or voice. And a *trap*, one remarkably strong made, and twisted together like the locks or curls of hair. See *Psal.* ix. 15. cxi. 50.

<sup>c</sup> R. *Levi* interprets *vir crinitus*, and *Hinkelman*, *præf. ad Alcor.* *hirsutus grassator et homicida.* An Arabic free-booter, or common plunderer, the terror of whose aspect is increased by his long squalid hair ; from *tzammab crinis* ; or in the Arabic sense to smite with a club or stone. But *Chappelow* seems to understand by the word a different kind of twisted net.



and there are such a multipli-<sup>SECT. 26.</sup>  
city and variety of evil acci-<sup>Job xviii.</sup>  
dents, almost every where pe-<sup>10.</sup>  
rils and devices to ensnare  
him, that the evil day cannot  
be far off, neither is there any  
avoiding it.

11. <sup>d</sup> Terrors shall  
make him afraid on  
every side, and shall  
drive him to his feet.

As he is in continual jeo-<sup>11</sup>  
pardy from without, within  
he has no support nor wis-  
dom to counsel him : through  
the alarms of secret guilt, or  
pannicks and horrors of an  
unusual fear, he shall be full  
of confusion, and driven to  
a precipitate flight, as his  
only, though improbable way  
for refuge and succour.

12. <sup>e</sup> His strength  
shall be hunger-bit-  
ten, and destruction  
shall be ready at his  
side.

He cannot make his escape <sup>12</sup>  
from the violent attacks of  
raging hunger, nor long pur-  
S 2 sue

<sup>d</sup> *Le Clerc* interprets *robbers*, for taking whom in their flight  
snare are laid. Others think epileptick terrors are alluded  
to. The meaning seems to be, that his natural courage  
should fail, and his distress, perplexity, and confusion be so  
extreme, as to leave him no power to relieve or extricate  
himself.

<sup>e</sup> As the foregoing verse alluded to his mind and its fears,  
this to the body and its starved condition, and strength im-  
paired to that degree, that the bones are wasted and the  
ribs broken, by famine or some grievous distemper. *The*  
*destruction ready at his side* : *Schultens*, from the Arabic, ob-  
serves may signify, *costas infringens, breaking the bones*, agree-  
able to *Isa. xxxviii. 3. xxii. 14. Lam. iii. 4.* May not the  
meaning be, that the calamity of famine overtakes, ma-  
cerates, and sticks close to him. His fears make him fly,  
but his miseries keep pace with him ; and want of food and  
strength soon retard and end his course.

SECT. 26. sue his course, with exhausted  
 ~ spirits and devouring pain ac-  
 Job xviii. companying him.

13.

The strong marks of this terrible messenger of mortality shall plainly appear in his emaciated body and shrivelled skin; and all his beauty and vigour shall end in being a prey to worms.

14

Whatever he relied on of his own self-sufficiency, or the power and wealth of others, shall utterly fail and abandon him; he shall despair and die,  
 and

13. It shall devour the strength of his skin: even the first-born of death shall devour his strength.

14. His confidence shall be rooted out of his tabernacle, and it shall bring him to the king of terrors.

<sup>†</sup> The *Arabs* understand by *skin*, a man's *person*, *life* and *fortune*: and to *tear the skin*, in their phraseology, expresses the greatest violence that can be offered. The *strength*, *bars*, or *fences* of his *skin*, probably alluding to that expression of *Job's* — *thou hast covered me with skin and flesh*, &c. should be *eaten*, *consumed*, *devoured*. The *first-born of death*, &c. that is, they should become a prey to putrefaction and worms, the most immediate result or effect of death.

<sup>‡</sup> The original signifies *melons*, a fruit the best of which is pleasant and much esteemed in *Egypt*; there is an inferior watry sort much used, growing in great plenty, containing an agreeable liquor, very proper for quenching thirst, and which often refreshed the weary thirsty *Israelites* in their servitude, and would have been exceeding grateful in a dry and scorching desert. Vid. *Cels. Hierob. part 1. p. 381, 382*. And it denotes likewise to *be assured*, to *rely upon*, to *be safe*, or *secure*, *without fear or care*. Thus we may understand by it, that *Job's* condition of *pleasure or prosperity* should be reversed: *whatever he delighted or confided in* utterly extirpated. — And it shall bring him (*De Dieu*, by an apostrophe, *thou, O God, shalt bring him*) to the king of terrors, to darkness. — *R. Sal. and Schmidius* render, even to *hell and the devil*: others, and the sense seems to be, to a most dreadful death.

and thus warn the world to SECT. 26,  
avoid the like courses.

Job xviii.  
15.

15. <sup>b</sup> It shall dwell  
in his tabernacle, be-  
cause it is none of  
his : brimstone shall  
be scattered upon his  
habitation.

The same monitory ven-  
geance shall desolate his ha-  
bitation ; which, strictly and  
properly speaking, is not  
his, but the price of justice,  
or the seat of violence and  
wickedness : fire from heaven  
shall so consume and subvert  
it, that it shall never more  
be a residence, unless it be for  
venomous reptiles, lizards and  
vipers.

16. <sup>i</sup> His roots  
shall be dried up  
beneath, and above  
shall his branch be  
cut off.

His substance, whether of 16  
seeds and roots covered in the  
earth, or fruit, corn, and cat-  
tle upon its surface, shall share  
the like fate of absolute and  
irreparable destruction.

S 3

Further,

<sup>b</sup> Some understand this of strangers enjoying his possessions.  
*Chappelow*, of his confidence, dwelling, &c. and renders,  
instead of *none of his, without him* ; some would refer the  
brimstone to the sulphureous fire of hell ; others, to des-  
truction by lightning, and *Sodom* to be alluded to. The  
meaning seems to be, that after his death his habitation  
should be desolate and detested. As if under a solemn ex-  
ecration, or devoted to emptiness and barrenness by the  
wrath and curse of Heaven, no one should ever dare to  
dwell there. Probably from an ancient custom of sprink-  
ling with salt or sulphur places designed to produce no-  
thing, or alluding to the irreparable destruction of *Sodom*,  
&c. by fire from Heaven.

<sup>i</sup> This seems to refer to the fruits of the earth, seed-  
time and harvest should be no more to him ; for his rela-  
tions and offspring are mentioned afterwards. The simile  
of plants has before occurred.

SECT. 26. Further, what some have  
 appeared greatly anxious about, their sepulchral monuments, and the dear bought reversion of an immortal fame, shall be denied him : all his unmerited titles shall be forgotten, and no monumental inscription transmit his worthless name.

Job xviii.  
 17.

17. \* His remembrance shall perish from the earth, and he shall have no name in the streets.

18 His execrable remains shall not have bestowed on them a decent funeral ; he shall be hurried from among mankind with all tokens of ignominy and contempt, and thrown under

18. He shall be driven from light into darkness, and chased out of the world.

\* *Peters* observes that this remarkable passage plainly points at the custom of the ancients, to bury near the high roads, or in the most publick and conspicuous places ; and to erect a pillar or monument over the dead, to preserve his memory. His remembrance shall perish, &c. denotes, that he shall have no monument erected for him, to preserve his name or perpetuate his memory. The Hebrew is very expressive, *ve lo shem lo bal gene chutz*, and there shall not be a name to him upon the face of the street or publick place. And some of the learned have thought, that when *Job* (chap. xix. 24.) desires that his words might be engraven on a rock, he meant it of this famous confession of his being inscribed on his sepulchral pillar. See Dr. Grey's *Job*. Codureus, among the critics. *Pet. Crit. Diff.* 4to. p. 244.

*Chappelow* supposes here referred to, a particular sort of resort in the street, where the principal men of the city assembled together for the dispatch of publick business ; and where the names of virtuous and honourable men were recorded. But the former seems better to agree with the tenour of the whole passage. *Driven and chased*. Probably an allusion to the chasing of wild beasts, or the pursuit of their greatest criminals among the *Arabs* ; offenders against all laws of society, out-laws and common enemies of mankind.

under ground with entire de-  
testation. SECT. 26.

19. He shall neither have <sup>1</sup> son nor nephew among his people, nor any remaining in his dwelling.

What many parents and masters have desired they might do, none of his offspring or dependants shall succeed him, not a client he protected, nor a peasant he employed be left, or disposed to pretend to his property, or retain a place in his late habitation.

Job xviii.  
19.

20. <sup>m</sup> They that come after him shall be astonished at his day, as they that went before were affrighted.

Future generations, and the most distant countries, to whom the tragical accounts of his ruin and its cause shall reach, will be struck with astonishment; as they who happened to be spectators of the shocking scenes were filled with consternation and horror.

21. Surely such are the dwellings of the wicked, and this is the place of him that knoweth not God.

However, there is not the least room to question the certainty of the event. These dreadful circumstances, the incorrigibly abandoned, the

S 4

wholly

<sup>1</sup> The words *son nor nephew* seem to signify no more than no succeeding family: and *nor any remaining*, &c. *Schultens* interprets, no stranger or poor who want protection, and may speak of his name, or help to maintain his dignity.

<sup>m</sup> The language rises in this strong and full conclusion — as if he had said, the wicked man, and by insinuation *Job's* miseries, will indeed note with a *black stone* for publick mourning his accursed day. And east and west, the present age, and all future generations, will be struck with horror at the catastrophe.

SECT. 26. wholly estranged from God  
 and virtue, and proud blas-  
 phemer of his laws and pro-  
 vidence, may be fully assured  
 of, as his just punishment and  
 final portion.

Job xviii.  
 21.

## CHAP. XIX. SECT. XXVII.

*Job further highly complains of his friends for exercising his patience, especially for distressing his mind with their continued abuses and invectives. Friendship, or even common decency, he apprehends, should restrain their malignity, or make them desist from the persecution; since his error remained with himself, and no man else was particularly concerned in it. But if they were resolved to persist in this manner of behaviour, once for all he assures them, that almighty God had brought upon him these calamities; and for ends of his providence protracted them: which they might, if they pleased, misconstrue; and, at present, he must bear their misconstructions: but the consideration whereof ought perfectly to silence them. Ver 1—13.*

JOB xix. 1, 2.

SECT. 27. **H**AVING heard what  
 dismal effects followed  
 from impenitent and irreclaim-  
 able

JOB xix. 1, 2.

**T**HEN Job answered & said,  
 how long will ye vex

\* Whether we understand this, with *Schultens*, as in its proper sense denoting, the pain of a foot hurt or wounded, and bloody with small sharp stones in a shoe; or, in its usual signification in other passages, it is expressive of such grief and anguish

vex my soul, and break me in pieces with words.

able iniquity and ungodliness, SECT. 27.  
and plainly understanding at Job xix. 1,  
whom, in particular, the shock-<sup>2.</sup>  
ing representation was directed, *Job* answers :

How long will you thus, with bitter perverse words, renew my sorrows, force my utmost strength of mind to the severest test, and try every expedient to extort from me the acknowledgement of faults I never committed.

3. These ° ten times have ye reproached me : you are not ashamed *that* you make yourselves strange to me.

Your repeated declarations <sup>3</sup> have been full of slander and contumely : and, contrary to all laws of truth, decency or hospitality, you determinately persist in this extremely ungenerous and opprobrious vile practice.

4. And be it indeed *that* I have erred, mine error <sup>P</sup> remaineth with myself.

You should in all reason <sup>4</sup> have been able to produce some evidence, or support   
some

anguish as galls and tears the heart ; giving it the acutest pain or bitterest sorrow. *Break me in pieces.* The word signifies, *pounding grain with a pestal in a mortar*, which perhaps was the most ancient method of grinding and preparing it for use. *To bray, bruise, break, or crush into small pieces* ; figuratively, *to humble, distress, destroy.*

° A definite number instead of an indefinite one ; that is, many times you have *most unjustly reproached me* : and literally, *are not ashamed, will harden yourselves in impudence ; or will be wonderfully stubborn and hard-hearted.*

<sup>P</sup> *Schultens* supposes this an *Arabic* elegance of expression : *meum pernoctat error meus* ; as that in their idiom is   
said

SECT. 27. some fact, to shew whom I  
 have injured, or what I have  
 Job xix. 4. done that is evil and hypocri-  
 tical, before you had in these  
 high terms attacked and re-  
 viled me : and truly a most  
 egregious offender I must have  
 been, if there are no allow-  
 ances, and the most rigorous  
 justice be not satisfied with  
 my sufferings.

- 5 If, on this lamentable oc-  
 casion, you are determined to  
 give yourselves the greatest  
 affected airs of insult and tri-  
 umph ; and edge your argu-  
 ments, point all your satire  
 with the distresses and cala-  
 mities which have befallen me,

as

5. <sup>a</sup> If indeed you  
 will magnify your-  
 selves against me, and  
 plead against me my  
 reproach.

said to be done in the night which was done through surprise,  
 and for want of more mature deliberation. In the *Alcoran*  
 (cb. iv. v. 8. p. 107. edit. Marrac.) it is said — *part of them*  
 [the disobedient] *meditate by night, different from that which*  
*thou [Mahomed] speakest* : i. e. they are guilty of mistakes  
 for want of due consideration. The radix signifies, to *stay*  
*all night, to lodge, to continue in a settled state.* And the  
 meaning seems to be, my error, whatever it be, is the same  
 after all : I have neither confessed, nor have you proved it ;  
 — you are not injured, and I suffer ; why am I further  
 abused and insulted ? I have included several interpretations  
 in the paraphrase, as what the words will bear. Perhaps  
 the plain sense may be, what immediate concern is it of  
 yours whether I have erred or not ? you do not know that  
 I have, nor can prove it, and I shall not confess or inform  
 you.

<sup>a</sup> Some render, *raise yourself up against*, and *inweigh against*  
 me as if I was wicked. The paraphrase, I think, pretty  
 exactly represents their real conduct.



as if they alone were abundantly sufficient to vindicate your hardest censures. SECT. 27.  
Job xix. 7.

6. Know now that God hath <sup>r</sup> overthrown me, and hath compassed me with his net.

I take the liberty to inform 6 you better, that they are not : what is wickedness only is reproachful ; not what almighty God, who has an absolute authority, hath for wise ends of his providence appointed or permitted : my difficulties and miseries are no real indignities, because they proceed not from myself, but from a hand that, on whomsoever it seizes, will be submitted to.

7. <sup>s</sup> Behold, I cry out of wrong, but I am not heard : I cry aloud, but there is no judgment.

And I have uniformly and 7 steadfastly declared and maintained this from the beginning ; you injure me greatly when you suppose me a wicked man ; and yet no vindication I can possibly offer will convince you of this, or persuade you to retract it.

These

<sup>r</sup> This is supposed to allude to the exercise of hunting : and the latter phrase *Schultens* interprets, from the *Arabic*, closely and narrowly guarded : referring to a mountain-goat, which, being forced by dogs and darts to have recourse to a rock for shelter, cannot flee from thence, but falls a prey to the hunters.

<sup>s</sup> The literal version, as *Chappelow* observes, gives a peculiar emphasis, consisting of a sudden, passionate exclamation, viz. I cry out, *chamus, injury, violence*, but it is to no effect, he shutteth out my prayer. *Lam.* iii. 8.

SECT. 27. These calamities are still  
reckoned as unsurmountable  
Job xix. 8.

objections ; and indeed I am  
surrounded with them ; every  
thing of earthly circumstance  
respecting me wears a most  
gloomy horrid aspect : nei-  
ther can I move a step to  
defend myself, but these ob-  
stacles are thrown in my way.

9 As the result of them, I  
am divested of all that influ-  
ence and pre-eminence, dignity  
and authority, and even repu-  
tation and character, which I  
once enjoyed, and fallen to  
the lowest degree of contempt  
and obscurity.

10 It is not in a single in-  
stance, or a few particulars,  
but in every thing that he  
hath attacked and distressed  
me ; nothing but desolation  
and

8. \* He hath fenc-  
ed up my way that I  
cannot pass, and he  
hath set darkness in  
my paths.

9. " He hath strip-  
ped me of my glory,  
and taken the crown  
from my head.

10. He hath \* de-  
stroyed me on every  
side, and I am gone :  
and mine hope hath  
he removed like a  
tree.

\* *Schultens* interprets this as referring to the divine tribu-  
nal, which *Job* could not approach to in order to vindicate  
his innocence. The terms seem rather to express his pre-  
sent unhappy condition, the afflictions that hemm'd him in,  
and clouds of adversity that he could not see through : es-  
pecially these, as they disabled him from vindicating his  
character.

" The above author reckons the *noblest ornaments* here in-  
tended, such as *Job* mentions, *ch. xxx. 14, viz. his righ-*  
*teousness, his piety and integrity*, which he had been divested  
of the reputation of by invectives and reproaches.

\* As the former phrase to his integrity, so this is referred  
to the divine blessing dwelling upon his house, and inspiring  
his hopes.

and total destruction reign all SECT. 27.  
 around. As a tree rooted up Job xix.  
 and placed in the ground of 10.  
 a different proprietor, nothing  
 remains of my late substance  
 and most large possessions,  
 neither have I the least hope  
 of their ever being restored.

11. <sup>v</sup> He hath also  
 kindled his wrath a-  
 gainst me, and he  
 counteth me unto  
 him as *one of his e-*  
*enemies.*

From all this adversity, and 11  
 from some peculiar extreme  
 severities, it almost appears as  
 if I had lost God's favour ;  
 and my friends positively in-  
 fer the dreadful forfeiture :  
 that these are sufficient marks  
 how highly I have provoked  
 him, and how inflexible his  
 resentment is, how hot his an-  
 ger burns.

12. <sup>z</sup> His troops  
 come together, and  
 raise up their way  
 against me, and en-  
 camp round about  
 my tabernacle.

As committing open and 12  
 avowed hostilities, invading  
 his country, and laying siege  
 to his towns, leave a ruler or  
 governor no room to doubt,  
 that

<sup>v</sup> *Job* does not any where, that I know of, expressly de-  
 clare, that the Almighty was really his enemy ; he had dif-  
 ferent sentiments of him than to think so : but this was  
 concluded by his friends from his misfortunes. Literally it  
 is, *he hath made his wrath to burn against me ; and reputed or*  
*reckoned me, to himself as his enemies ;* which are usual phrases  
 in the eastern stile, to denote the heaviest calamities.

<sup>z</sup> It is scarce necessary to intimate, that as enemy was  
 mentioned in the last verse, in this is expressed, in the mili-  
 tary stile, his hostile proceedings — forming of troops, cast-  
 ing up banks, and marking out encampments, &c. which  
 beautifully and elegantly represent the necessities and dis-  
 tresses to which *Job* was reduced.

SECT. 27. that a neighbouring power declares war against him :  
 Job xix. 12. such are reckoned the appearances of affairs that concern me, with respect to the displeasure and terrible indignation of the supreme Majesty.

## S E C T. XXVIII.

*Job continues the moving description of his adversity, in the alienation from him of all his acquaintance and former friends. He most tenderly implores compassion. He takes courage, in the unshaken assurance that he had a vindicator, who would one day do him justice ; when his character and integrity should again shine forth : and his persecutors, if they did not repent, be covered with confusion. Ver. 13, to the end.*

SECT. 28. **M**Y afflictions are not only in my substance and person, body and mind ; but I suffer greatly as a member of society : and from the time they happened, an affected distance and strangeness was very observable in my brethren and correspondents ; and multitudes of my acquaintance immediately dispersed on account of them.

JOB xix. 13.  
**H**E hath put my brethren far from me, and mine acquaintance are verily estranged from me.

My

14. My kinsfolk have failed, and my familiar friends have forgotten me.

15. They that dwell in mine house, and my maids count me for a stranger : I am an alien in their sight.

16. I called my servant, and he gave me no answer : I intreated him with my mouth.

17. My breath is strange to my <sup>a</sup> wife, though I intreated for the children's *sake* of mine own body.

My nearest neighbours afford me no succour or assistance ; and my intimate friends forget, do not know, utterly neglect me. Sect. 28.  
Job xix.  
14.

Sojourners, auxiliaries in my domestick business, and even my bond-women, treat me as if I belonged not to the same family or country, but was distinguished by some separate mark or foreign badge.

I called, by his name, to one of the meanest of my labourers in tilling the ground, but he deigned not to answer : in the humblest and most earnest manner I besought him, but in vain.

My person appears offensive and disgustful to my wife ; neither was her behaviour at all domestick, conjugal, or tender ; though I conjured her to compassionate my wretchedness, by the most endearing argument of my deceased offspring.

Contrary

<sup>a</sup> Some interpret this of a *secondary wife*, or *concubine*, and children, in the next verse, of a *young generation* by her. As the advice of his first has been generally understood, it may well enough agree to her : and what argument could be more moving than that drawn from the terrible fate of his deceased offspring.

SECT. 28.

Job xix.  
18.

Contrary to all rules of modesty and decency, only boys and little children in comparison, treated me, a man in years, with irreverence and downright rudeness. I stood up in my own vindication, and they had the assurance to contradict and thwart me.

19 My confidants, of whose entire friendship I never doubted, expressed such disdain and abhorrence of me, as if I had not only forfeited all right to their intimacy, but to common humanity. And those unworthy and ungrateful people, for whom I entertained an high esteem, and most tender affection, appear my zealous adversaries.

20 As to my aspect and bodily constitution, of late so healthy and vigorous, there never was a more

18. <sup>b</sup> *Yea* young children despised me, I arose, and they spake against me.

19. All my inward friends abhorred me: and they whom I loved are turned against me.

20. My <sup>c</sup> bones cleaveth to my skin, and to my flesh, and I am escaped with the skin of my teeth.

<sup>b</sup> *Chappelow* explains this of wicked men. *Schultens*, of poor clients, and dependents on *Job's* charity: or of the posterity of domestick slaves whom he had brought up. The original signifies *small children*, whose disrespect to, and irreverent behaviour before their elders, all antiquity highly condemns.

<sup>c</sup> *Schultens*, whom I have partly followed, renders, the bones adhere to, and stick out of the two different skins, viz. the cutis and cuticula. And I am escaped with the skin, &c. That his teeth were dropt out, and nothing but the gums remained. They seem to have been proverbial expressions to denote a body worn out, or in a great degree of meagreness or leanness.

a more miserable and total al-SECT. 28.  
 teration : I am justly become Job xix: 20.  
 proverbial from an extreme  
 leanness and meagerness, my  
 bones are ready to stick out  
 of my skin, and where teeth  
 once were, only gums re-  
 main.

21. <sup>d</sup> Have pity  
 upon me, have pity  
 upon me, O ye my  
 friends, for the hand  
 of God hath touched  
 me.

And now, O ye my friends, <sup>21</sup>  
 if you are really such, and  
 the greatest distress ever mov-  
 ed your compassion, have pity  
 upon me ; have pity upon  
 me from this consideration,  
 that it is God who hath smit-  
 ten me ; and his afflicting hand  
 is sufficient, without your un-  
 kindness, to weigh me down.

22. Why do ye  
 persecute me as God,  
 and are not satisfied  
 with my flesh.

Why should ye persecute <sup>22</sup>  
 me as God, or claim to your-  
 selves a prerogative like him,  
 to know the secrets of my

<sup>d</sup> There is an extreme pathos and tenderness in this re-  
 peated phrase or reduplicated expression. If the following  
 lines do not come up to it, yet they are of the like moving  
 kind, and may entertain the humane benevolent reader.

———— Have you put off  
 All sense of human nature ? keep a little,  
 A little pity, to distinguish manhood !  
 Udd other men, though cruel, should disclaim you,  
 And judge you to be number'd with the beasts !  
 It is the mark of a dishonest mind  
 Not to commiserate ev'n the most guilty.  
 He who unmov'd beholds the wretch's pains  
 Is such a wretch as may deserve our pity.

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T

heart ?

SECT. 28. heart? Are the miseries you  
 see me suffer in my flesh too  
 little to satisfy you, that you  
 are resolved to pierce my very  
 soul with your unjust re-  
 proaches,

23, 24.

Hear then, ye rash accusers  
 of my innocence, hear this re-  
 solute confession of my faith,  
 and protestation of my inte-  
 grity, which I am now about  
 to make, together with this  
 solemn appeal to the general  
 judgment for the truth there-  
 of. And oh! how earnestly  
 could I wish, that my words  
 were written in a book, or en-  
 tered in some publick regis-  
 ter, that recourse might al-  
 ways be readily had to them:  
 rather, that they were engrav-

23, and 24. Oh  
 that my words were  
 now <sup>e</sup> written! Oh  
 that they were print-  
 ed in a book! That  
 they were <sup>f</sup> graven  
 with an iron pen and  
 lead, in the rock for-  
 ever.

<sup>e</sup> *Spanhemius* observes, [indeed what other method could  
 be thought of to preserve them?] that decrees, memorable  
 sentences, prophecies, &c. were, of old, written down, or  
 registered in books to secure and transmit them. Perhaps  
 he should rather have said, in *single leaves*, from whence  
*folios* which were rolled up, hence the *volume* or *roll* of the  
 book. As to the *black art* (as it was stiled) of printing, it  
 can hardly be traced farther back than the middle or be-  
 ginning of the fifteenth century.

<sup>f</sup> *Pansamias* in *Bæoticis*, speaks of the books of *Hesiod*,  
 which are entitled *Ἐργων καὶ ἡμερῶν*. as written in *plates of*  
*lead*. Which sort of plates, *Suetonius*, in the life of *Nero*,  
 calls *chartam plumbeam*, *leaden paper*. This custom is said  
 to be in use before the days of *Job*. And it seems to be  
 his wish, to have these *leaden plates fixed in, or placed upon*  
*rocks or pillars*. The *iron pen*, or the *style*, was first made of  
*iron*, afterwards of *bone*, to write on waxen tables.



en upon a sepulchral monu-  
 ment of the hardest rock,  
 with an impression strong and  
 deep, so as to remain upon  
 record to all future ages ; and  
 convince the whole world of  
 my uprightness, and the in-  
 justice of your censures : at  
 least, suspend their sentiments,  
 and refer their sentences, to  
 the great judgment and final  
 consummation of all things.

SECT. 28.

Job xix.

23, 24.

25. For I know  
 that my Redeemer  
 liveth ; and that he  
 shall

From a candid and impar-  
 tial examination I am fully  
 satisfied, in the intermediate  
 T 2 time,

גאלי, *Goali*, as *Peters* observes, [from whose literal, and very expressive interpretation, some part of the paraphrase of this, and several other verses is taken,] signifies equally, a vindicator, avenger, or deliverer ; and is the same that is used for the avenger of blood, so often spoken of in the books of *Moses* ; who was some near kinsman or friend of the deceased, that by the law was allowed to take immediate vengeance on the person guilty of the homicide, unless he fled to a city of refuge. Nor was this peculiar to the laws of *Moses*, but seems to have been a custom that obtained universally in those ancient times. At least it obtained over all the ancient states of *Greece*, that if any one killed another, though by accident, he was forced to fly his country ; otherwise he was in danger of falling a sacrifice to the resentment of the friends and relatives of the deceased : who are called by *Homer* upon the occasion, ἀσσανίπες, which might well enough be rendered, avengers of blood, for it seems to answer exactly to the Hebrew word גאלי, *goel* — and we have the custom intimated to us, *Odys.* 4. 118. So *Achilles* calls himself the ἀσσανίπης [that is, *goel*] of *Patroclus*, when he killed *Hector*. *Iliad* χ. 333. So *Zimri*, 1 Kings xvi. 11, slew the house of *Baasha*, גאליין, *vegaaliav*, et ἀσσανίπης, and all those who were concerned to avenge his death.

SECT. 28.

Job xix.  
25.

time, no small numbers of mankind would form quite different opinions to what are done at present. However, I am infallibly certain, that the unexceptionable and perfect Avenger or Vindicator of my innocence and reputation, which you have thus inhumanly attacked, now liveth, and shall live forever : and that, in some grand future period, he shall arise to judge the dead.

shall <sup>h</sup> stand at the latter day upon the earth.

26 And though after my skin, which you see so miserably affected and mangled, this whole frame

26. And though after my skin worms destroy this body : yet in <sup>i</sup> my flesh shall I see God.

<sup>h</sup> The other word, יָקֻם, *jakum*, rendered by our translators, *he shall stand*, properly signifies, *he shall arise from his seat, he shall stand upon his feet*, to give sentence or to execute judgment. *He shall stand up for to side with, or support as a patron, judge or avenger*. It can scarce have any other meaning ; and I believe this was the posture in which judges usually delivered their sentence, in all times and countries. The phrase of God's arising to judgment is very usual in scripture : *Psal.* lxxiv. 22, lxxxii. 8, and a passage remarkable to the purpose, is, *Job* xxxi. 13, 14.

<sup>i</sup> In my flesh, the preposition is used to signify, *from, after, out of, without, safe from, at the end of, over and above, &c.* There are three words supplied by our translators to fill up the sense, which perhaps would have been as clear and perfect (though *Peters* thinks the first and last rightly added) without any of them : and literally is, and after my skin, my nakedness, and being stript and destitute of every thing, they disjoin, dismember, or separate and tear all to pieces : חָתַךְ, *hoc*, vel tam hoc quam illud, [pointing to something] both this and that, yet out of my flesh shall I see God : I shall see, as by a new and fresh light introduced

frame shall be dissolved and SECT. 28.  
 turned to dust ; yet I most Job xix. 26.  
 firmly believe that I shall live  
 again hereafter, as truly and  
 certainly as I do now : and  
 shall, out of this body, or af-  
 ter it is wholly consumed and  
 destroyed, appear personally  
 before my Judge.

27. Whom I shall  
 see for myself, and  
 mine eyes shall be-  
 hold, and not <sup>k</sup> an-  
 other,

Whom I shall see for my- 27  
 self, or especially in my own  
 cause, and truly prepared to  
 do

T 3

roduced, or by extraordinary communication. In the next  
 verse the same word is added, and likewise strengthened, I  
 shall see most clearly for myself *and my eyes shall fix upon*,  
 with affection and esteem, pleasure and comfort, confidence  
 and admiration. *They destroy, or they have destroyed* : *Peters*  
*very justly observes is, in the Hebrew idiom, the same with*  
*this be destroyed, Job xxxiv. 20, Luke xii. 20, and the same*  
*form of expression used by the Persic. Crit. Diff. 4to. p. 206.*  
*Hyde translat. of the sadder [porta] or chap. 5.*

<sup>k</sup> By the word *אֲחֵר*, another, a stranger, from *אָחַר*, to press,  
 to squeeze, to crush in order to force out water — or to dress a  
 wound or sore. To be forced out of his native country. *Job*  
 may be supposed artfully to point at his mistaken friends  
 and violent accusers ; who, as he intimates, would be struck  
 with shame and remorse in the day of judgment, and not  
 be able to bear the sight of that Judge, whom he himself  
 should behold with pleasure. Or by it, as *Peters* observes,  
 may be meant, one estranged from God and goodness.  
*Crit. Diff. 4to. p. 209. Mudge* remarks, upon the whole it  
 is impossible, after what is said in *ch. xiv.* that *Job* could,  
 with absolute certainty, promise himself a reparation in an-  
 other life, it is still less probable after *ch. iv. 11, 12, and*  
*xvii. 10—16,* that he could expect it in this life, and, if  
 he could, they would either of them be a full answer to all  
 his complaints. In this passage therefore he is only earnestly  
 wishing, [itung to the soul with the hard usage of his  
 friends] that his justification of himself was to remain upon  
 record

SECT. 28. do me justice: and, conscious  
 of my innocence, shall look  
 up

Job xix.

27.

other, though my reins  
 be consumed within  
 me.

record to future ages, that the world might see who had justice on their side hereafter, when God should appear, after his death, to vindicate his character against his adversaries. Oh! says he, that I could see him before I die, though my skin be all torn, yet, out of the tattered remains of my flesh, I could see God; see him with my own eyes, and in my own true person; [I can hardly bear the excessive longing I feel, see *Psal.* lxxxiv. 3, cxix. 82, 123.] for you would then soon change your note, when you found me in the right. The paraphrase of the last verse is, in part, taken from the above author. *Peters* translates literally, and very justly, as follows: *I know my vindicator living, and at the last over the dust, he shall arise. And after my skin [they] have destroyed this, also from my flesh, I shall see God; whom I shall see for myself, and mine eyes shall behold, and not another, or a stranger.* The Hebrew verb, translated *shall behold*, is רָאָה, *rau*, the præterit, that is, strictly, *have beheld*. The change of tense is, as he very pertinently remarks, very common but not arbitrary — and here probably owing to the force of the *vau* conversive, which sometimes operates at a distance, and here turns *rau* into a future, though the nominative come between. *Crit. Diff.* 4to. p. 203. *And at last over the dust, &c.* A peculiar elegance and significancy, faith the above author, there is in the use of the word in this passage, as it brings to mind the sentence passed upon *Adam*, *dust thou art, and to dust thou shalt return*; from which sentence the good and just are now to be delivered, and therefore the day of the *resurrection* is called in scripture the day of their redemption. *Crit. Diff.* 4to. p. 206.

This passage is clearly expressive of *Job's* firm persuasion, that some person who would survive should vindicate him; and, if accounts were transmitted of his sufferings, give a just and fair representation of his mistaken case. It will farther be extremely difficult, both to examine every particular, and rationally view the whole, and not suppose him, though more covertly and indirectly, yet most certainly intimating a future state of judgment and impartial retribution, in which he reckoned himself particularly interested,  
 and

up to him with joy and hope : SECT. 28.  
 whilst others, my accusers, Job xix.  
 unable to behold him, shall 27.  
 look down with shame and  
 confusion. I feel my very vi-  
 tals fail me, and am hastening  
 on apace towards that death,  
 which shall consign me to this  
 future judgment.

28. But ye should  
 say, why persecute  
 we him, seeing the  
 root of the matter is  
 found in me ?

In consequence of my fe- 28  
 veral declarations, more par-  
 ticularly of this express solemn  
 vindication, you ought in all  
 reason to say, why do we har-  
 bour such evil opinions of,  
 and pursue him with invect-  
 tives ? seeing the force of truth  
 and strength of the argument  
 are with me, and most evi-  
 dently on my side

29. Be ye affraid  
 of the sword : for  
 wrath *bringeth* the  
 punishments of the  
 sword, that ye may  
 know *there is* a judg-  
 ment.

You threaten me with, but 29  
 have much more occasion  
 yourselves, to be affraid of  
 divine indignation : for such  
 horrid perversions of justice,  
 truth and friendship, as these,  
 call for the severest punish-  
 ments : and sometime you  
 shall know, there is a righ-

T 4 teous

and indubitably to be approved and rewarded. What may  
 be further implied touching the gracious Founder of christi-  
 anity, or the final glorious resurrection of the body, may  
 not be so easy to ascertain : but as to his restoration to an  
 earthly prosperity, there does not seem to be the least ground  
 to interpret it of that, as *Job* so frequently had declared his  
 entire despair as to every thing relative thereto.

SECT. 28. zealous judgment, in which I  
 Job xix. shall be distinguished and re-  
 29. warded, you appear in no small  
 degree guilty.

## CHAP. XX. SECT. XXIX.

*Zophar the Naamathite expresses his uneasiness, and peculiar extreme perturbation of mind at what Job had uttered. In whatever light he viewed their observations, he assures him, they were founded on incontestible facts: wickedness was never suffered to prevail and triumph for any long time. He gives a specimen of its certain consequences, especially with respect to the mind and conscience, and its terrible effects upon them: and appears not unwilling that Job should believe himself to be the individual person who had been in some degree already, and, in due time, should be more signally marked out, as an example of the folly of vice and justice of Providence. Ver. 1—17.*

JOB XX. 1, 2.

SECT. 29. **ZOPHAR** the Naamathite,  
 Job xx. 1, not improbably, suspect-  
 2. ing himself personally struck  
 at, or at least highly con-  
 cerned,

JOB XX. 1, 2.

**T** H E N answered Zo-  
 phar the Naama-  
 thite, & said: there-  
 fore my <sup>1</sup> thoughts  
 cause

<sup>1</sup> *Schmidius* interprets, his thoughts were not in his own power, but he was inspired, or under a divine impulse. *Gusset* and *Schultens*, because of my inquietude which is in me; i. e. because of the fear you have brought me into of the judgment of God. I cannot but answer lest God should condemn me for being silent respecting your speeches.  
 Comp.

cause me to answer,  
and for *this* I make  
haste.

cerned, in *Job's* mention of a SECT. 29.  
vindicator and the sword; Job xx. 1,  
fired with resentment and in- 2.  
dignation, answers as follows :

I have indeed heard you  
out, but not without the ut-  
most impatience and uneasi-  
ness ; my heart is quite full,  
and my thoughts extremely  
painful to me, until I publish  
them, and, on that very head,  
where you glory make you  
ashamed.

3. I have heard  
the check of my re-  
proach, and the spi-  
rit of my understand-  
ing causeth me to  
answer.

My ears are grated, to hear 3  
the bold checks you strive to  
give, and strong remonstrances  
you endeavour to make against  
my true charges, and most just  
reproaches of you with hypo-  
crisy : for this I am, all that  
is possible, contradicted, pro-  
voked, and even menaced  
with divine judgments. This  
is what no man of spirit and  
understanding can bear, with-  
out immediately confronting  
the unworthy author of it.

4. and 5. Knowest  
thou *not* this of old,  
since

Will you set aside argu- 4, 5.  
ments founded on stubborn  
facts,

Comp. *Job*. xxviii. 16, *Rom*. ix. 33. Some render the next  
verse, he [*Job*] had spoken after a detracting reproaching  
manner, but *Zophar* should, nevertheless, declare his inward  
sincere sentiments, and the dictates of his understanding.  
Possibly the meaning may be, *Job* had openly referred to an-  
other world, a judgment to come, and a retribution ; and  
he was quite ready for him on that head.

SECT. 29. facts, and universal experience  
 and observation? Are you  
 Job xx. 4, perfectly stupid and ignorant  
 5. what, in one regular and un-  
 interrupted course, without a  
 single instance to the contrary,  
 has happened from the time  
 that man was created and  
 placed upon earth? viz. that  
 the dignity, pomp, and ex-  
 ulting pride of the wicked,  
 are of very short duration;  
 and his expectations and en-  
 joyments, private satisfaction  
 or publick mirth, who uses  
 religion only for a screen, and  
 disguise are fallacious and mo-  
 mentary, insincere and un-  
 lasting.

6, 7.

It makes no difference to  
 what an height of prosperity  
 and

since <sup>m</sup> man was  
 placed upon earth.  
 That the triumph-  
 ing of the wicked is  
 short, and the joy of  
 the hypocrite but for  
 a moment?

6, and 7. <sup>a</sup> Though  
 his excellency mount  
 up

<sup>m</sup> *Peters* thinks this a plain undoubted reference to the story of the first man, whose joy was short indeed, for he was judged and sentenced soon after he had sinned: and, considered as generally applicable, he supposes it denotes, that their triumphing is short in respect of the swift destruction that sometimes befalls them; but shorter still, compared with that futurity we all expect: for he seems to have an eye to both in this speech. By *wicked* seems meant, the profane and abandoned: by *hypocrite*, a man of pretences to piety, but of corrupt morals.

<sup>a</sup> This is a figurative manner of speaking, to denote *fame*, *glory*, *exaltation*, and *prosperity*, equally common to ancient writers, both sacred and profane. *Gen.* xi. 4. *Senec. Thyest.* *Æt.* v. 1, 2, 3. *Soph. Oed. Col.* ver. 372. Ηρακλῆς ἀρίστην ἐχέ-  
 κλην.

ΣΛΑΤΗ



up to the heavens,  
and his head reach  
unto the clouds. Yet  
he shall perish for-  
ever, like his own  
° dung : they which  
have seen him shall  
say, where is he ?

and independence he is ar-<sup>Sect. 29.</sup>  
rived ; his station elevated to <sup>Job xx. 6,</sup>  
the heavens, and his head <sup>7.</sup>  
reaching to the clouds : the  
dazzling splendour, the tower-  
ing eminence, or the utmost  
extent of influence and domi-  
nion will be no defence or se-  
curity ; they will only serve  
to enhance the ignominy and  
misery of his precipitate down-  
fal, and despicable total de-  
struction. His acquaintance  
and neighbours, with surprize  
at the hasty ruin, shall en-  
quire, what is become of this  
favourite of fortune ? How  
so suddenly deserted and ruin-  
ed this late slave of his own  
ambition and greatness ?

8. He shall fly a-  
way as a dream, and  
shall not be found :  
yea, he shall be  
chased

He shall disappear, as the 8  
objects of men's minds in  
dreams do, as soon as they  
awake :

Σλατη υβανομηκης. *Hom.*

Κλειθ υβανομηκης εν βροτοις εν εξεις. *Aristoph.*

It clamor cælo. *Virg.*

Sublimi feriam sidera vertice. *Hor.*

° This probably alludes to the raking together, carrying  
away, and using for fires dung of different kinds ; particu-  
larly in *Arabia* that of sheep and camels. See *Ezek.* iv. 12.  
† *King.* xiv. 10.

† *Cbaypelaw* renders, from the *Arabic*, he shall slumber in  
the midst of danger ; and be so indolent as to nod and be  
supinely

**SECT. 29.** awake : yea, as the phantoms  
 and irregular workings of the  
**Job xx. 8.** imagination are disregarded  
 and exploded ; so shall all re-  
 membrance of him perish.

chased away as a vi-  
 sion in the night.

9. His ruin is irretrievable ;  
 nothing remains to challenge  
 the profound respect that used  
 to be paid him : he is now  
 no more, nor does his once  
 important and tremendous  
 name and titles signify ; not  
 so much as to his dependants  
 or domesticks, his houses or  
 lands.

9. The eye also  
 which saw him shall  
*see him* no more : nei-  
 ther shall his place  
 any more behold  
 him.

10. From the different posture  
 and necessity of affairs, or from  
 the strong conviction of their  
 minds, how injuriously and cru-  
 elly their tyrannical parent has  
 dealt with them ; his children  
 shall make restitution, and en-  
 deavour to recommend them-  
 selves to the poor and op-  
 pressed.

10. <sup>a</sup> His children  
 shall seek to please  
 the poor, and his  
 hands shall restore  
 their goods.

supinely negligent, even when he is pursued. The design  
 of the passage seems to be expressing how shadowy, preca-  
 rious, and short-lived, are all his secular advantages.

<sup>a</sup> *Peters* explains this as giving us a very lively description  
 of the effects which the consideration of a future judgment  
 usually has upon the minds of wicked men ; how it fills  
 them with the greatest horrors in the midst of their enjoy-  
 ments. That though it may not always restrain men from  
 oppression, yet it makes their children seek to please the  
 poor, by restoring to them what their fathers had unjustly  
 spoiled them of : nay, sometimes the wicked wretch him-  
 self shall be so touched in conscience, that his own hands  
 shall restore what he hath taken, *His children, &c.*

pressed. And even he him-<sup>SECT. 29.</sup>self, before he die, shall be so apprehensive of some temporal danger, or rather so touched in conscience as to future punishments, that his own hands shall restore what he had unjustly taken. <sup>Job xx. 10.</sup>

II. † His bones are full of the sins of his youth, which shall lie down with him in the dust.

He will be thoroughly sensible how extremely prejudicial his vices have been in all respects ; but especially even the most secret of them to his reflections ; and how they must be to his future well-being and

† The above judicious author considers this as a new proof for a future state, and as expressive of the punishment attending the wicked hereafter : <sup>in</sup> confirmation of which sense, and as a parallel place he quotes Ezek. xxxii. 27, respecting mighty warriors who were buried with great military pomp, and with their swords laid under their heads, but their iniquities shall be upon their bones, though they were the terror of the mighty in the land of the living. This seems directly (saith he) to assert that there is a punishment attends the wicked in a future state. — *His bones are full of the sins of his youth*, (or, as it may be rendered, his secret sins,) which shall lie down with him in the dust. He supposes, that had this been found in the new testament, it would have been thought parallel to that expression in the Revelation, that men's works do follow them. There is a contrary expression used by the prophet Isaiah, where he describes the happy state of the righteous at the resurrection in the following terms, that their hearts shall rejoice, and their bones shall flourish like an herb, *Isai. lxvi. 14.* From whence probably the author of the book of Ecclesiasticus borrowed, in chap. xlix. 10, and of the twelve prophets let the memorial be blessed, and let their bones flourish again out of their place ; may they obtain a joyful resurrection. *Pet. Crit. Diff. 4to. p. 187.*

SECT. 29. and happiness, after his body  
 is laid in the grave.

Job xx.

12, 13.

He may be inordinately fond of, and entirely devoted to the gratification of some violent passion or eager appetite; and owing to the strong temptation or inveterate habit, he may perpetually adhere to, never relinquish the favourite object, and palliate, or even obstinately defend his own folly.

- 14 Nevertheless, after there is no longer any profit or pleasure, his deluded mind can receive from this darling indulgence, or after he has lost all relish for this pleasing sin; there are still remaining in his guilty spirit invisible stings, and the most intolerable pains of bitter remorse, arising from his apprehensions of a future judgment, from which he can by no means relieve himself.

- 15 The criminal acquisition or direction of wealth and power, will to that degree oppress and torment his heart and conscience,

12, and 13. <sup>a</sup> Tho' wickedness be sweet in his mouth, *though* he hide it under his tongue; *though* he spare it and forsake it not, but keep it still within his mouth;

14. Yet his meat in his bowels is turned, it is the gall of asps within him.

15. He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly.

<sup>a</sup> This is a figurative, elegant, and very emphatick representation of the infatuated sinner's excessive fondness for his beloved vice, and of its pernicious effects upon his wretched mind; which many a one has bitterly experienced in this world, but which extend much farther, even to that which shall never end.

conscience, that he shall most SECT. 29.  
 sincerely wish he could empty Job xx.  
 himself of, or had never 15.  
 known them : and his misery  
 will be heightened beyond all  
 bounds, when he appears to  
 give an account before the  
 God and Judge of quick and  
 dead.

16. He shall suck  
 the poison of asps :  
 the viper's tongue  
 shall slay him.

There he shall doubtless be 16  
 condemned and most justly  
 punished ; the consequence of  
 his abandoning virtue, and  
 dying impenitent, shall be  
 final despair and everlasting  
 destruction.

S E C T.

## S E C T. XXX.

*Zophar proceeds to represent the calamitous effects of vice and ungodliness. Especially the compunction and horror they created in the minds of those who fully believed that other state and future judgment, referred to by Job in the conclusion of his foregoing speech. They could not but be tortured and distracted with continual restless apprehensions of impending vengeance; and should, in all respects, experience how evil and bitter a thing it was to depart from the living and true God. Ver. 17, to the end.*

SECT. 30.<sup>t</sup> **J O B XX. 17.**  
**H**E shall not  
 see rivers, the  
 floods,  
 Job xx.  
 17.

**J O B XX. 17.**  
**S O** wretched an effect has  
 vice upon human nature,  
 that

<sup>t</sup> These were, in all likelihood, as *Peters* observes, ancient proverbial expressions to denote a rich fertile land, applied by *Moses* to the promised *Canaan*: but these things being esteemed delicacies among the *orientals* in the early ages, were in use probably long before his time. *Pindar* compares his song to them for sweetness *Crit. Diff. 4to. p. 26.*

*Schultens* remarks here a growing strength or climax in the structure of the words — *rivers* — *floods* and most rapid *torrents*. And that they intimate the greatest plenty of all external good things, rendered most desirable by being enriched with the divine blessing: which makes their owners truly happy, and them pledges of heavenly favour: a wicked person cannot see them in this light: *i. e.* as *Peters* expresses it, he shall not see them with any pleasure — the most delightful things of this world, and the greatest affluence and plenty of them, shall afford him no true enjoyment or solid satisfaction. *Zophar*, he adds, does not describe the punishment of the wicked to be just such a state as *Job* then laboured under. — Some strokes of this kind indeed

floods, the brooks of  
honey and butter.

that those objects of sense, so Sect. 30.  
full of variety and beauty, Job xx.  
wonder and pleasure, to the 17.  
virtuous and well-disposed, af-  
ford the wicked no entertain-  
ment or satisfaction. He  
might as well never behold  
with his eyes, he has no re-  
lish for, no enjoyment of flow-  
ing rivers, standing lakes, or  
the greatest abundance of the  
richest delicacies.

18. That which  
he laboured for  
shall

He shall be obliged to re- 18  
fund that part of his fortune  
which

indeed appear to be mixed with it : but what he chiefly labours to describe, is a state of inward terror and perplexity, arising from a sense of guilt, and the apprehension of that future judgment, which *Job* had mentioned in the conclusion of his speech. In short, he takes occasion from the mention of it, to set out with all the force of his eloquence, upon the anxiety and distraction which the thoughts of it do sometimes create in the bosom of a wicked man ; and as he still suspected *Job* for such, he tries by this tragical description, if it were possible to scare him into a confession. — So that they who imagine *Job*'s friends, in their following speeches, take no notice of this famous protestation of *Job*'s, seem quite to have overlooked the plain drift of this speech of *Zophar*, which contains a very elegant description of the restless state of wicked men, and their inward horrors and anguish, arising (as he apprehends) from this very persuasion of a future judgment. *Pet. Crit. Diff.* 410. p. 186.

" *Schultens* interprets this, not of his own industry and its fruits, but of the hire of the labourer which the wicked man [by insinuation, *Job*] had detained ; which he should restore, he should not digest, hardly taste. And for that fraud and most odious rapine, he should pay the penalty of all his greatest wealth ; which in one moment, by a singular judgment, should be taken from him : he should not exult

SECT. 30. which he hath obtained by  
 { Job xx. 18. } defrauding the hireling of his  
 wages ; according to the substance that has any other way  
 been got dishonestly, there shall a full restitution be  
 made : he certainly shall not  
 enjoy, or long possess any  
 thing whatever of this accursed  
 sort.

shall he restore, and shall not swallow it down : according to his substance shall the restitution be, and he shall not rejoice therein.

- 19 For this very plain reason, because stimulated by his own insatiable avarice or boundless ambition, he hath broken through all social obligations, and acted the shocking part of a most inhuman oppressor and ungodly tyrant. The poor and afflicted in their greatest extremities never found in him a friend or helper. He hath pulled down houses, but never built any,  
 he

19. Because he hath oppressed, \* and hath forsaken the poor ; *because* he hath violently taken away an house which he builded not.

and glory in what he had spoiled others of, but lament himself plundered and ruined. What is before mentioned by Job's different messengers appears too plainly to be referred to, to need further insinuating on. The word translated *restitution*, *Mudge* takes to signify, together with restitution, a certain overplus by way of satisfaction, a recompence for the injury of detaining wrongfully.

\* *Mercerus* and *Cocceius* render this, he hath broken, and never desisted from vexing and distressing the poor, till he left them destitute of every thing : he hath turned them out of their houses, and rather than let them live in, suffered those houses to fall to ruins. *Dallin* translated, *poor* signifies the wasted, exhausted, and abject, as to substance or strength, by sickness or poverty.



he hath ruined many a family, SECT. 30.  
but he never raised one.

Job xx.  
20.

20. <sup>v</sup> Surely he shall not feel quietness in his belly, he shall not save of that which he desired.

His own tumultuous passions, and guilty tormenting reflections, will banish all internal rest, ease or peace from his troubled breast : and he will be able to preserve nothing of those external means of happiness, which he has been most anxious about or doatingly fond of.

21. <sup>z</sup> There shall none of his meat be left ; therefore shall no man look for his goods.

There shall not be left so much as his daily bread, or common provision that shall not be carried away in the approaching storm of terrible and quick entire destruction : survivors therefore can expect

U 2

no

<sup>v</sup> There are various interpretations of this passage : some understand it of the wicked man's insatiable desires : others of his endless cares ; and infinite inward tortures which, alive and dead, stick to him. May it not refer to that expression of *Job's*, *ch.* iii. 26 ? *I was not at rest, &c.* and intimate, that it was impossible he *should be at rest* ; preserve what he desired, or escape as he could have wished. *Mudge* remarks, that in the 19th, 20th, and 21st verses, the first clause is the crime, the second the punishment analogous to it : whereas he oppressed the poor, even to the not leaving him a house to cover him, as he took away a house he shall never build one ; whereas he was always grasping, and never knew contentment in his belly, he shall never bring it forth, he shall never see it amidst all his treasures ; whereas he spared no one he shall not be spared himself.

<sup>z</sup> *Chappelow* renders this, there shall nothing be left for this food : therefore he must not look for his dainties : but the phrase seems rather to refer to those who should succeed him.

SECT. 30. no advantage, nor the poor  
 any employ, from the state in  
 which he leaves his distressed  
 affairs.

Job xx.  
 21.

22 In the height of his prosperity he shall meet with the greatest difficulties; and, as in an instant, be unawares stripped of all: the injured, starving, desperate poor shall croud in upon and thoroughly plunder him.

23 At the hour he is in imagined safety, preparing to satisfy his craving hunger, vengeance shall overtake him: as under the peculiar extreme displeasure of an highly provoked

22. In the fulness of his <sup>a</sup> sufficiency he shall be in straits: every hand of the wicked shall come upon him

23. When he is about to fill his belly, God shall cast the fury of his wrath, and shall rain it upon him while he is eating.

<sup>a</sup> The radix signifies, *insolently kicking the ground: giving sudden and repeated strokes*, expressive of a violent passion. To smite the hands together in token of indignation, or clap them by way of exultation, contempt or insult. Thus it emphatically and very properly denotes the height of power, and insolence of wealth, the wicked should be at when judgments commenced. To this purpose one of the Arabic poets. When men are raised to the summit of fortune, behold they fall and sink very low. *Sent. 53. Arab. Lat. Golius.* Every hand of the wicked, as Chappelow observes, may be rendered, *all the power of sorrow*: he further remarks upon the abbreviation in the next verse, [*it* not being in the original] to be such as are common to, and the sense easily made out in all languages. *Thus he shall rain, i. e.* he shall pour down vengeance. *Physician heal thyself*, that is, if you are so delirious to instruct others, follow your own instructions. And if you should say to an Arabian, *if I had a leprosy I would not touch it*, he would immediately understand you, as declaring the candour and integrity of your mind. See *Psal. xi. 6. lxxviii. 30. Prov. Arab. et Lat. Ap. Erpen. centur. ii. Prov. 55.*

voked Deity, he shall be sur-<sup>SECT. 30.</sup>  
prized with some mortal dif-<sup>Job xx.</sup>  
temper, or fatal judgment, at<sup>23.</sup>  
his meals, or in the midst of  
his entertainments.

24. <sup>b</sup> He shall flee  
from the iron wea-  
pon, and the bow of  
steel shall strike him  
through.

As one who in the day of 24  
battle but narrowly escapes  
his death wound from the  
sword or spear ; and in that  
escape is slain by an arrow :  
so his shunning one difficulty,  
or avoiding one danger, only  
throws him into another and  
a greater.

25. It is drawn and  
cometh out of the  
body ; yea the glit-  
tering sword cometh  
out of his gall ; <sup>c</sup>  
terrors are upon him.

As in the former wretched 25  
case, the enemy pursues, draws  
the winged shaft out of his  
body, and what remains of  
life he perceives, speedily puts  
an end to with the glittering  
sword ; transfixing his very  
heart, and hasting on all the  
terrors of death ; so does he  
meet his fate in one shape or  
other of irretrievable ruin, and

U 3 in

<sup>b</sup> This seems to be a proverbial expression, borrowed from  
the ancient armour : like to the latin one,

*Incidit in scyllam qui vult vitare charybdin.*

The same is frequently to be met with in sacred writ. See  
*Psal.* xviii 34.

<sup>c</sup> *Schmidius* interprets this, that after he had received a  
mortal wound, the terrors of a future condemnation seize  
him in dying : so that he expires in the utmost tortures of  
pain and despair.

SECT. 30. in the utmost agony despair

and die.

Job xx.  
26.

There is no possible resource, obscure retreat to hide in, or refuge to fly to from divine wrath, and the tortures of his own guilty mind : the inward fury and smothered vengeance, though invisible, will continue to burn, till it break out in unquenchable flames : if any of his domesticks do escape, it shall be as out of the fire, and not without considerable damages.

Without

26. All darknesses shall be hid in his <sup>d</sup> secret places : a fire not blown shall consume him ; it shall go ill with him that is left in his tabernacle.

<sup>d</sup> The radix signifies to *reserve, secrete, or hide as treasure* : and it may refer *only* to concealed wealth or precious things ; which *Mudge* renders, it shall be all lost in darkness, and be no more seen : but *Schmidius* and some others, and it seems the proper interpretation, refer it to the thickest darkness of an infernal hell, and future eternal condemnation. *Mudge* understands the 27<sup>th</sup> and 28<sup>th</sup> as only recapitulatory of 26, *i. e.* the Heavens shall bear testimony to his iniquity before all mankind, *viz.* by the fire unblown, the lightning that consumed that part of his substance that lay abroad ; the earth by rising up against him and absorbing his secret treasures ; and his own house or tabernacle, by that visible curse upon all within it, derived from the wrath of God, that dissipated it by secret ways unto nothing. This appears quite flat and low for these unusual and most striking expressions, *Zophar* seems really alluding to that heaven and earth *Job* had invoked and appealed to for justice : that *rising to judgment* he had declared his full assurance of : and here plainly intimates, that if he had not already, he should sometime find sufficient of judgment and divine indignation to rise and be revealed ; to force upon him a full conviction and ready confession of his manifold offences ; when all would prove to be lost, dissipated and destroyed.

27. The heaven shall reveal his iniquity : and the earth shall rise up against him.

28. The increase of his house shall depart, and his goods shall flow away in the day of his wrath.

29. This *is* the portion of a wicked man from God, and the heritage appointed unto him by God.

Without appealing to, or SECT. 30. conjuring the one or the other, the all-inspecting eye of *Heaven* will discover and avenge his iniquity : and the inhabitants of the *earth* rise up to judge and condemn him. Job xx. 27.

Nobody will question but 28 his iniquity was full and ripe, when his large profits and emoluments have abandoned him ; and his entire substance and fortune are wasted or sacrificed to the just and terrible resentments of incensed Omnipotence.

According to the laws of 29 Providence, and positive appointment of a most righteous God, these are the unavoidable consequences of impenitent wickedness : the only reasonable expectations, and distinguishing punishments of every obstinate hardened sinner.

## CHAP. XXI. SECT. XXXI.

*Job, wearied out with the trifling repetitions, and prolix enlargements of his censorious obstinate antagonists, upon one and the same argument; after a short introduction, just rebuke of their method of confidence, and demand of their close attention; directly attacks that argument, and by acknowledged facts to the contrary, disproves all they had hitherto advanced. Misery, he most clearly shews, could never prove him to be an ungodly wicked man, because the very reverse of it happened to persons of the vilest character. Ver. 1—17.*

SECT. 31. *J*OB XXI. 1, 2.  
*J*OB finding his friends,  
 notwithstanding all he had  
 suggested, unable or unwilling  
 to draw proper conclusions,

JOB XXI. 1, 2.  
*B*UT Job answered & said,  
 hear diligently my  
 speech, and let this  
 be your consolation.

\* This word in the original signifieth a change of purpose and action, when we have reason to dislike them, and turn our thoughts another way; this is to repent; when grief and sorrows are abated, or made wholly to cease: this is to comfort. *Job's* meaning seems to be, that after they had duly attended to what he had to intimate, they would really alter their opinions, and pity and comfort him. However, he begs in the next verse, that they would suffer him to speak, and if they were not satisfied, they might proceed in their vain ridicule and cruel reproaches. In this chapter, as *Peters* observes, *Job* effectually combats the false principle upon which his friends were so forward to condemn him — by shewing that many wicked men live long and prosper, and at last die in peace, and are buried with great

sions, and administer advice<sup>SACT. 31.</sup> that was suitable to his circumstances, directs them as<sup>Job xxi. 1,</sup> follows. If, as you profess, you really intend to afford me any relief and consolation, I must request your patient hearing, and particular close attention to what is the only consistent, rational manner of administering it, and of treating my troubles.

3. Suffer me that I may speak, and after that I have spoken, mock on.

What you have hitherto<sup>3</sup> observed has been impertinent and frivolous, peevish and scornful, or gloomy and melancholy : allow me to give you a plain state of the case, and afterwards, if you see not reason to forbear them, e'en continue your derision and reproaches.

4. As for me is my complaints<sup>1</sup> to man ?

With regard to myself, and<sup>4</sup> this afflicted disconsolate condition

great pomp : which shews that this life is not the proper state of retribution : but men shall be judged and recompensed hereafter. *Crit. Diff. 4to. p. 188, 189.*

The great question in debate betwixt *Job* and his friends was, whether this miserably afflicted man were innocent or guilty. In the conclusion God himself pronounces him innocent. Here then is a decision made in *Job's* favour ; and moreover, a question about *providence* determined to our satisfaction : viz. that great sufferings are not always an argument of great sins ; but that a very good man may be sometimes extremely wretched in this life.

<sup>1</sup> *Schultens* renders, *in the way, or after the manner of a man* : and *Schmidius*, according to mens thought and reason,

SECT. 31. dition I am in : my expostulations and heaviest complaints are not so directly addressed to you, or to any other of my fellow-creatures, as to an infinitely greater Being, who, without sufficient provocation that I know of, hath reduced me to such miserable circumstances as you take occasion from, to censure me as the most wicked and abandoned sinner. But if I had no other besides mankind to deal with, and confined myself wholly to the appearances of things, and mens prevailing sentiments, is there any thing extraordinary, unnatural, or unreasonable in an object of the utmost outward distress and calamity being inwardly grieved ?

5 At first sight, I confess, there is something shocking in

man ? and if it were so, why should not my spirit be troubled ?

5. 8 Mark me and be astonished, and lay

son, and not rather according to divine revelation and truth. Chappelow understands him as saying, his complaint would be of no moment, was it made to man only, and not to God, who alone was able to relieve him. Therefore with great propriety he adds, and suppose it were so, that I did complain to man, why should not my spirit, *tiktzar, be troubled ? abbreviabitur. Quod afflictis spiratio fit brevior, ob angustiam pectoris. Schindler.*

8 Peters observes, that Job well knew that this account of the prosperity of wicked men, however necessary to his argument, would have something shocking in it to the ears of



lay your hand upon  
your mouth.

in the affair I am going to SECT. 31.  
represent to you, yet that Job xxi. 5.  
thus it is in fact, is plain.  
But as for you, I am per-  
suaded, you will never be  
able, upon your principles,  
to account for it.

I have

of those to whom it was addressed ; the delicacy with which he introduces it is inimitable. *Mark me, &c.* as if he had said, that thus it is in fact is plain. It is with awe and reverence I speak it. But as for you, I am persuaded you will never be able, upon your principles, to account for it. *Crit. Diff. 4to. p. 236.*

The description which follows of a prosperous estate, is such indeed as might justly create envy, were a wicked man, in any estate, to be envied : for we have here the chief ingredients of human happiness, as it respects this life, brought together, and described in terms exactly suiting the simplicity of manners, and the way of living in *Job's* time and country. *Ibid.*

The first advantage the wicked enjoyed, long life and great wealth and influence — next, a prosperous and flourishing offspring — again, security and safety to themselves and families, *ver. 9.* — their houses are safe from fear — of incursions of robbers [we may suppose] or the depredations of neighbouring clans so usual in those ancient times, and of which *Job* had felt the mischievous effects. Next, health or a freedom from diseases, called in the language of that age, *the rod of God.* *Vid. Hom. Odyss. ix. p. 411.*  
1 *Sam. xxvi. 10.*

To this is added, plenty of cattle, the riches of those times, *ver. 10.* The bull gendereth and faileth not, &c. Next comes a numerous and hopeful offspring ; and what a rural picture has he drawn of them. One sees them [methinks] tripping it upon the green with a flush of health and joy in their looks. Lastly, and to crown all, after a prosperous and pleasant life, comes an easy death, *ver. 13.* *Thy spend, &c.* As every thing in this divine poem is indeed wonderful, there is scarce any thing more to be admired, than the variety of descriptions that are given us of human life, in its most exalted prosperity on the one hand, and its deepest distresses on the other.

SECT. 31. I have long declined, and  
 now would not introduce it  
 without an extreme delicacy  
 and tenderness : it is truly  
 with the utmost awe and ve-  
 eneration that I speak upon a  
 subject of so much accuracy  
 and niceness.

Job xxi. 6.

7 Is it lawful to enquire, or  
 may it be known on what  
 account, or for what reason  
 and purpose of the divine go-  
 vernment, do wicked men  
 who are unworthy of it, live  
 at all ? why do they enjoy an  
 advanced age and a long life ?  
 and wherefore have many of  
 them great weight and in-  
 fluence ?

8 The same prosperous and  
 flourishing condition, and the  
 like dominion and power they  
 have the pleasure to see pos-  
 sessed in a second generation  
 by their offspring, who are to  
 survive

6. Even when I  
 remember I am af-  
 fraid, and trembling  
 taketh hold on my  
 flesh.

7. Wherefore do  
 the wicked live, be-  
 come old, yea are  
 mighty in power ?

8. Their <sup>h</sup> seed is  
 established in their  
 sight with them, and  
 their offspring before  
 their eyes.

<sup>h</sup> It is obvious to remark, that when *zaray*, rendered *seed*, and *tzeetzaim*, *offspring*, are to be understood of chil-  
 dren ; they are used figuratively : for in their natural ori-  
 ginal meaning, the former denotes *seed that is sown in the*  
*earth. To produce fruit. To plant a slip or cion. The pro-*  
*duce of herbs.* The latter, what *goes out, grows up, or springs*  
*from*, as water from a fountain, plants from a root, or mi-  
 nerals from their strata, or beds within the bowels of the  
 earth. 'Tis the last, *Job xxviii. 1. a vein for silver, i. e. a*  
*place in the bowels of the earth, where it is produced,*  
*and from whence it is brought out by human skill and*  
*industry.*

survive their decays and trans-  
mit their names. SECT. 31.

9. Their houses  
are safe from fear,  
neither is the rod of  
God upon them.

Their houses and substance  
are safe from fear of incur-  
sions of robbers, or the de-  
predations of our neighbour-  
ing rapacious clans; and as  
to their bodies, they are fa-  
voured with the invaluable  
advantage of a freedom from  
all indispositions, and the most  
athletick perfect health.

10. Their bull  
gendereth and fail-  
eth not, their cow  
calveth and casteth  
not her calf.

Their flocks and herds re-  
gularly increase, and greatly  
multiply: neither, through  
their plenty of pasturage and  
strength of breed, are they  
commonly liable to those dis-  
eases and misfortunes which  
others complain of.

11. They send  
forth their little ones  
like a flock, and their  
children dance.

Upon all occasions of rural  
diversion and pastime, like  
flocks issuing from the fold  
and covering the verdant  
mead, they send forth their  
numerous young branches and  
children's children, to inter-  
mix in assemblies, and make  
parties at those scenes of plea-  
sure.

12. <sup>i</sup> They take  
the timbrel and harp,  
and

Nothing of gaiety and fes-  
tivity, the tuneful voice, or  
the

<sup>i</sup> *Schultens* interprets, *they grow up, and are educated in the musical arts*; but seems, with good reason, to prefer *Schmidtus's*

SECT. 31. the warbling lyre, is wanting  
 to enliven and relish all their  
 delights, or sooth the volup-  
 tuous sensual appetite.

and rejoice at the  
 sound of the organ.

Job xix.  
 12.

13 One circle of joy and prosper-  
 ity circumscribes their whole  
 lives : and to crown all, at  
 last comes an easy and speedy  
 death : without much either  
 of bodily pain, or mental re-  
 morseful reflection, they ex-  
 pire and are laid in the grave.

13. They <sup>k</sup> spend  
 their days in wealth,  
 and in a moment go  
 down to the grave.

14 As to the grand privilege  
 of a rational nature, viz. un-  
 derstanding religion, being sub-  
 ject to the divine authority, and  
 obedient to the laws of vir-  
 tue ; they are too independ-  
 ent and self-sufficient to shew  
 the least sense of, or concern  
 about any such matters.

14. Therefore they  
 say unto God, de-  
 part from us ; for  
 we desire not the  
 knowledge of thy  
 ways.

15 They are truly so presump-  
 tuous as to put the question,  
 what are the grounds and rea-  
 sons of paying homage and  
 service

15. What is the  
 Almighty that we  
 should serve him ?  
 & what profit should  
 we have if we pray  
 unto him ?

*dius's* sense of the words : for they more literally denote,  
 that *they lift up their voices* so as to equal if not drown the  
 sound of a kind of *drum* or *tabor* which they beat ; with  
 the harp likewise : and *doated on*, were greatly delighted in,  
 using lascivious gestures at, concerts of musick, possibly the  
 oaten reed, or rural pipe, &c.

<sup>k</sup> Literally, *they consume, waste* their days in good. *Arab.*  
*versf. in deliciis, in high pleasure, and in a moment. Ab. Ezra,*  
*without afflictions, go down, some render, with terror : others,*  
*more agreeably to the design of the whole passage, sleep in*  
*quiet in the grave.*

service to the Almighty? and where the interest and advantage of acknowledgements and supplications offered up to him? Human affairs proceed in their usual course; no evil is hereby prevented or good obtained; therefore what end or need can there be of this kind of offices and ceremonies?

SECT. 31.  
Job xxi.  
15.

16. <sup>1</sup> Lo, their good is not in their hand:

Whatever they flatter themselves, they are not their own carvers,

<sup>1</sup> Chappelow proposes to read this interrogatively, viz. *Is not their good in their own hands?* i. e. is not every thing in their power and at their command? Do they not enjoy whatever they desire as their property, and are in no danger of losing it? See Chappelow in loc. and *Pet. Crit. Diff.* 4to. p. 238. And the latter phrase as more emphatical when rendered, *the counsel of the wicked! that be far from me*: agreeable to that of the Arabs, who mention what is past in the same manner as if it were to come. For instance, they say, *thou art utterly undone*: i. e. be thou utterly undone. — *The curse of God is upon thee*: i. e. may the curse of God be upon thee.

Peters very ingeniously and justly observes that, as every thing in this divine poem is indeed wonderful, there is scarce any thing more to be admired, than the variety of descriptions that are given us of human life, in its most exalted prosperity on the one hand, and its deepest distresses on the other. For this is what their subject led them to enlarge upon on both sides; with this only difference, that the three friends were for limiting prosperity to the good, adversity and misery to the bad; whereas Job insists upon a mixed distribution of these things from the hand of Providence. But as all of them, in every speech almost, enlarge upon one or other of these topics, the variety of imagery and colouring in which they paint these different estates to us, all drawn from nature, and suiting the simplicity

SECT. 31. carvers, neither the authors of  
 { what they possess, nor able to  
 Job xxi. perpetuate or ensure it : it is  
 16. not long to be within their  
 power, or continue their pro-  
 perty. And as to their pro-  
 ceedings, and absurd impious  
 principles, they are so far from  
 ever having been mine, that  
 I cannot think of them with-  
 out the utmost disapprobation  
 and entire abhorrence.

hand : the counsel of  
 the wicked is far  
 from me.

plicity of those ancient times, is inexpressibly amusing and entertaining. And then the religious cast thrown over them, considered as the dispensations of Providence, that we can receive neither good nor evil, but from God the Judge of all, [which is a point acknowledged on both hands] is what renders these descriptions interesting and affecting to us in the highest degree. And the whole, if well considered, affords no contemptible argument of the antiquity of the book. *Crit. Diff.* 4to. p. 237, 238.

SECT.

## S E C T. XXXII.

*Job having elegantly described, on one hand, the prosperity of some wicked men; proceeds on the other, to shew how, in the course of providence, some of them have been remarkably distinguished by the most dreadful evils and calamities they have been exposed to. But lest they should interpret this latter representation as agreeing with the account before given by themselves, and implying a confession that he was wicked and deserving of what he suffered, he returns to the former subject, declaring in what plenty and independency of wealth and power the worst of mankind had lived; and what honours had been paid them after their decease. Therefore concludes that there must be a future judgment; and withal advises them to think of a different method from any yet suggested, of supporting and administering consolation to a righteous man under affliction. Ver. 17, to the end.*

J O B xxi. 17.  
<sup>m</sup> **H** O W oft is  
 the candle  
 of

J O B xxi. 17.  
**F** R O M what I have ob-  
 served, grounded on fact SECT. 32.  
 and <sup>Job xxi.</sup> 17.

<sup>m</sup> *Peters* remarks — after this elegant description of the prosperity of some wicked men, *Job* proceeds on the other hand, to confess what was likewise apparent in the ways of providence, that some of them were as remarkably distinguished by their wretchedness, being exposed to the most dreadful evils and calamities. This was a tender point, to which his adversaries would be apt enough to give a wrong turn, as if he had thereby been pleading the cause of im-

SECT. 32. and experience, concerning  
 { the prosperity of the wicked,  
 Job xxi. I would not have you draw  
 17. any wrong conclusions, as if  
 I was pleading the cause of  
 impiety ; or giving the least  
 countenance to a vitious cha-  
 racter. I am the farthest from  
 designing it — all their ad-  
 vantages I know to be only  
 by sufferance and short-lived ;  
 and I utterly detest their con-  
 duct

of the wicked put  
 out? and *how oft*  
 cometh their destruc-  
 tion upon them? *God*  
 distributeth <sup>a</sup> sorrows  
 in his anger.

piety. And therefore he adds an apology for himself, which is to this purpose — I would not have you think that, because I say the wicked sometimes prosper, therefore I believe their prosperity to be owing to themselves, or in their own power. God forbid, that I should give such countenance to impiety. No, though they may thus presumptuously imagine with themselves, I am not of their opinion, nor yet of their society ; *the counsel*, &c. I know that all the happiness which they can boast, is merely by the will and sufferance of almighty God, and that sometimes he is pleased to make them terrible examples of his justice. He adds — the whole is nothing but a concession to his adversaries, that wicked men are sometimes thus severely punished, as they in their speeches had been fond of representing. But then he had before shewn, that they were sometimes as remarkably prosperous ; and this made way for a third particular, which is indeed his general assertion all along, and the medium by which he endeavoured to convince them of the rashness of their censures and suspicions of him, *viz.* that things are dealt out here promiscuously, and without any strict regard to merit or demerit. Thus the transitions are rendered easy at the 16<sup>th</sup> and the 22<sup>d</sup> verses. *Crit. Diff.* 4to. p. 238, 239.

<sup>a</sup> R. *Lewi* renders this, calamities and perturbations of the mind : the original word signifies, *a cord, a rope, a measuring line. Toils, nets, or snares made of cords. To bind fast with cords. To be spoiled, reduced to a ruined state. To be in extreme distress, as a woman in child bearing.*



duct and maxims. Not only SECT. 32.  
 so, but almighty God hath Job xxi.  
 abundantly manifested how he 17.  
 takes himself concerned to  
 discountenance wickedness by  
 making some of the guilty  
 terrible examples of his jus-  
 tice. For instance, their  
 splendour hath been eclipsed,  
 adversity hath surprized, and  
 sudden ruin overtaken them :  
 instead of smiles of Provi-  
 dence, by the bitter portion  
 of sorrows allotted them, they  
 have appeared under its se-  
 verest frowns.

18. They are as  
 stubble before the  
 wind, and as chaff  
 that the storm car-  
 rieth away.

There is no steadfastness in, 18  
 nor have they any security  
 for all their plenty and ver-  
 dure of earthly happiness : it  
 is light and transient — and  
 sometimes they are as remark-  
 ably blasted, and unexpect-  
 edly perish, as ever they  
 seemed favoured and suc-  
 ceeded. As stubble before  
 the wind they are driven ;  
 and as chaff when the raging  
 storm arises, they are entirely  
 dispersed.

19. God layeth up  
 his iniquity for his  
 children :

Though the sinner him- 19  
 self only, in strictness, de-  
 X 2 serves

° This notion is not only grounded on fact, and the  
 thing unavoidable in itself, that relations should be involved  
 with,

SECT. 32. serves to suffer ; yet it is observable, that his family and children are involved with him in the like evils and calamities ; and whenever he reflects, he cannot but be sensibly afflicted, deeply concerned for this most bitter ingredient in his punishment. He is properly recompensed, and to his sorrow he shall know it.

Job xxi.  
19.

children : he rewardeth him, and he shall know it.

20 It will be a most painful knowledge, and shuddering horrible sight that shall be presented to his own eyes, even his own wickedness in its sad effects of his compleat ruin : lingering diseases, incurable torturing maladies, or external violences ; which, with

20. P His eyes shall see his destruction, and he shall drink of the wrath of the Almighty.

with, and children suffer in their fortunes and characters by means of wicked parents ; but it prevailed among the heathens, as appears in that sort of oracular verse from Jupiter by Theocritus.

Ευσηβειων παδεωσι τα λωια δυνωιβεν δ' η.

Idyll. 26.

That is — good things happen to the children of religious persons, not to those of the profane or irreligious. The prophet *Isaiah* likewise speaks of it in the like proverbial manner as a moral standing truth. *The seed of evil doers shall not be renowned.* ch. xiv. 20, 21, 22.

P This verse should rather have been rendered, as several of the critics have observed, *his eyes shall see his fraud* ; that is, be sensible of his injustice, convinced of his own treachery, when it is so ordered and overruled by a most righteous God as to issue in his destruction.

with the greatest calamity of SECT. 32.  
guilty reflection, are unavoidable and most deeply tragical. Job xxi.

21. <sup>1</sup> For what pleasure *hath* he in his house after him, when the number of his months is cut off in the midst.

For what pleasure falls to 21.  
his share, from one of the most desirable ingredients of earthly satisfaction and happiness, *viz.* a growing house and prosperous family; when, through his own irregularities, he lives only half the age of man, and digs for himself an untimely grave.

22. Shall *any* teach God knowledge? seeing he judgeth those that are high.

You see then the method 22  
of God's providence, from what appears in fact. And will you presume to censure or correct it? Will you say he ought to take another method, and prescribe laws to the great Judge of the world? It is evident to common observation, that good and evil are dispensed by him, for the most part, without any exact regard to the good or ill deserts of persons; and this during the whole period of  
X 3 human

<sup>1</sup> This passage is reckoned parallel to *Psal. lv. 23*, and rendered *what business can he have with his house in his Acharon* or when he is in a future invisible state — *when the number of his months is divided by some sudden stroke of chetx*, an arrow or dart: which *Schultens* refers to a custom among the *Arabs* as well as *Hebrews* of determining lots or portions by arrows, *Ezek. xxi. 21*. The paraphrase of the *22<sup>d</sup>* and *23<sup>d</sup>* verse is taken from *Peters*.

SECT. 32. human life, from the cradle  
to the grave.

Job xxi.

23.

For if we take a view of men in their lives, or in their deaths; by all that appears to human sight there is no such distinction made, as you would fain persuade me of, between the righteous and the wicked, and as will warrant you to judge either of their piety or impiety, by what they enjoy or what they suffer. Thus, exclusive of his character, one leaveth the world in the bloom and vigour of life, and in the undisturbed enjoyment of ease and affluence.

24. Not only free from all complaints and infirmities, but his bodily constitution is firm and hale, even in its utmost maturity and perfection, as to health, strength and activity.

Apart

23. One dieth in his full strength, being wholly at ease and quiet.

24. † His breasts are full of milk, and his bones are moistened with marrow.

† As the former verse expressed the perfection of bodily health and strength, *Schultens* refers this to the rich man's plenty of cattle filling full the milk pails: and in the style of the orientals his circumstances producing whatever was the best, the tenderest, and most delicious. See *chap. xxxi. 16.* and *Jer. xxxi. 14*, where God says, that he will satiate the soul of the priests with fatness — Thus it may be rendered by a small change of the points — Milk filleth his pails, and marrow moistens his bones: but should not the next verse then, to preserve the contrast, have been with empty pails?

25. <sup>a</sup> And another dieth in the bitterness of his soul, and never eateth with pleasure.

Apart likewise from his practice and conduct, there is the greatest difference with respect to another's receiving the last summons; neither does he quit the stage before he has long struggled with dire adversity, languished under painful tedious illness, and far from having pleasure or benefit of being, through extreme anguish nauseated any victuals that could be provided for him.

SECT. 32.

Job xxi.  
25.

26. They shall lie down alike in the dust, and the <sup>t</sup> worms shall cover them.

But there is no material difference appears as to their insensible corpses: the grave opens to receive alike the lifeless cold remains both of the one and the other. They mingle together in one common heap of earth and dust; and are overspread with devouring insects and the meanest reptiles.

27. Behold I know your thoughts, and the devices which ye wrongfully imagine against me.

I am perfectly apprized what objection your minds suggest against this sentiment, and from your former speeches

X 4

have

<sup>a</sup> Literally it is, *another dieth with a bitter soul or life, and eateth not good.*

<sup>t</sup> Chappelow observes, that in the *Arabic* this signifies any little insect that eateth wood; or moth that fretteth a garment, and likewise *corruption* or *putrefaction* of bodies — to be clothed or covered as with a garment with any thing, is a common scriptural elegancy of stile.

SECT. 32. have reason to suspect, how exceeding ready you now are to give the personal argument, though only a mistaken notion, all possible advantage.

Job xxi.  
27.

28 It is as follows : what is become of the house of Job, who lived like a prince ? or what in general is the portion of the wicked ? does not a great and sure destruction overtake them ?

29 Ask the passengers or travellers that go by the high-way,  
or

28. For ye say, where is the house of the prince ? and where are the dwelling places of the wicked ?

29. \* Have ye not asked them that go by

\* Chappelow remarks, that the translation is far from doing justice to the Hebrew, viz. *ohel mishcenoth* ; which, rendered literally, is the *tent of the tabernacles*. *Ohel* is a moveable tent, such as was erected by travellers, shepherds, &c. *Mishcenoth*, are fixed, settled habitations ; in opposition to *megurim*, places of hospitality appropriated to strangers, *ch.* xviii. 19—21, and, as containing a peculiar elegancy, proposes to repeat the question, viz. — where is the moveable tent ? and where is the settled habitation ?

\* The true key to this passage, *Peters* observes, is a custom of the ancients to bury near the high roads, or in the most publick and conspicuous places : and to erect a pillar or monument over the dead, to preserve his memory. These pillars, if they had any inscription at all upon them, recorded, no doubt, the name and titles of the person ; and, perhaps, some of the happiest circumstances of his life, or what was most remarkable in his life or death : and moreover, those inscriptions usually bespoke the traveller, with a *siste viator*, or to that purpose. *Bildad* plainly points at this custom, *ch.* xviii. 17, speaking of the calamities that befall the wicked, he says, *his remembrance shall perish from the earth, and he shall have no name in the street*, or publick place, i. e. no monument to preserve his name

by the way ? and do  
ye not know their  
tokens ?

or consult the monuments of SECT. 32.  
princes and wicked men, Job xxi.  
erected in the most publick 29  
and conspicuous places, and  
furnished with inscriptions  
concerning their names and  
titles, their lives and deaths ;  
from whence you will pre-  
sently receive an answer to  
your question, viz. that death  
and the grave is the house ap-  
pointed for all living, for the  
righteous and the wicked, for  
the prince and for the beggar.

30. That the wick-  
ed is reserved <sup>y</sup> to  
the

But learn and know, vain 30  
men, this important lesson,  
that

name or memory. By words engraven on a rock, *ch. xix.*  
*24.* Codurcus, Dr. Grey, and other critics, understand his  
famous confession being inscribed on his sepulchral pillars.  
*Crit. Diff. 4to. p. 244.*

<sup>y</sup> *Le-join*, the affix is perhaps better rendered *for, against,*  
*until* [as it denotes *Gen. xlix. 27. Deut. xvi. 4. 1 Sam. xvi. 7.*]  
a day of just punishment : and *jehasac*, from *cashac*, — not  
*to preserve or spare*, but *to reserve, tie up, or keep in custody,*  
*to shut up as in a prison, or dungeon, and forbear to deliver.*  
By the day of destruction, and the day of wrath, can be  
meant no other than the future day of judgment, which,  
to the wicked and ungodly, is every where represented in  
scripture as *a day of wrath*, a day of destruction and per-  
dition. *2 Thess. i. 9. 2 Pet. iii. 7. Crit. Diff. 4to. p. 242.*

From the same author, [to whom the reader is obliged  
for the paraphrase of two or three of these verses, and to  
Bp. Patrick for that of the two last] as they might observe  
several monuments among the rest erected for such as had  
been notoriously wicked in their lives, and yet had run out  
a long course of years in prosperity, and been buried at last  
with great pomp ; it is with reason he bids them infer  
from hence, that the punishment of such as these was re-  
served

SECT. 32. that this, which is the common lot of all, can never be the proper punishment of any — that there is a further judgment, which attends the wicked; and they are only kept in the grave, or in *sheol*, as a prison, from whence they shall be brought forth at the last day, to receive their sentence of condemnation: they are reserved for this purpose, and shall be brought forth to execution.

Job xxi.  
30.

the day of destruction; they shall be brought forth to the day of wrath.

31 And this you might have collected from that constant course of prosperity, which sometimes attends these wicked

31. Who shall declare his way to his face? and who shall repay him what he hath done?

served for a more solemn season, which was the proper time of retribution, and not the mixed uncertain state of this life. Reserved in the grave, and in *sheol*, as in prison, from whence they shall be brought forth like criminals to receive their sentence, or be drawn to execution — the very terms lead us to this sense — so *Isai. liii. 7. Lat-tebach jubal*, the same words, *he shall be brought forth to the slaughter*. To strengthen this exposition it may be observed, that the tombs, or monuments erected for the dead, are in *Homer*, the most ancient writer next the sacred, called, *Σμῆλαι*, marks or tokens. *Σμῆλαι μοι χεύει, &c.* says the ghost of poor *Elpenor* to *Ulysses*, [*Od. xi. p. 75.*] “Erect a tomb for me on the sea-shore, and set up the oar, with which I rowed, on the top of it; that it may be a monument to posterity of an unfortunate man.” But what confirms, beyond all exception, this interpretation, is — that *Job* pursues the same way of reasoning in the following part of his speech; and shews, that the mighty wicked man is so far from being punished in this world, that he does what he pleases, without any to controul him, &c. *Crit. Diff. 4to. p. 246.*



ed men in their lives and SECT. 32:  
 in their deaths; for what con- Job xxi.  
 firms this sentiment, beyond 31.

all exception, is, that the mighty wicked man is so far from being punished in this world, that he does what he pleases without any to controul him, or so much as to open their lips against him.

32. <sup>2</sup> Yet shall he be brought to the grave, and shall remain in the tomb.

Though he be so absolute, 32  
 that no man dares so much as complain of the evils which they suffer by him; yet such a man as this shall live long, and prosper all his days, and shall be buried at last with great pomp, and a stately monument erected over him, with his effigy placed at top, as if he still lived and breathed.

33, and 34. The clouds of the valley shall be sweet unto him; and every man shall draw after him, as there are innumerable before him. How then comfort ye me in vain, seeing in your answers there remaineth falsehood?

There he lies quietly in 33, 34.  
 the earth, and none disturbs his ashes; he suffers nothing but what all men shall do after him, as innumerable have done before him. See then how ill you discharge the office of comforters, whose answers have so little truth in them. For you maintain, that prosperity is the inseparable companion of piety; when

<sup>2</sup> The literal translation is — *even he shall be brought to the grave, and over the tomb he shall watch.*

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SECT. 32. when every body can tell you,  
 { that none flourish more than  
 Job xxi. the wicked, and that cala-  
 33, 34. mities are common to all  
 mankind.

## CHAP. XXII. SECT. XXXIII.

*From Job's intimations of a judgment and retribution, Eliphaz asks him, whether he supposed mankind had any merit with respect to the Almighty, or demands of right upon his justice for their services. He renews and aggravates, beyond all bounds, his charges against Job. Specifies particulars of some of the most inhuman and detested crimes, he fully believes he must have committed; and entertained the most absurd notions of them, if he did not absolutely deny the divine existence, perfections, or providence. Ver. 1—15.*

SECT. 33. **U**PON Job's account of  
 { the present state, and  
 Job xxii. especially upon his references  
 1, 2. to a future one of judgment  
 and retribution, *Eliphaz* the  
*Temanite* remarks to the fol-  
 lowing purpose. From your  
 representation of affairs, it  
 seems as if mankind could  
 confer a sort of obligation  
 on

JOB xxii. 1, 2.  
**T**HEN *Eliphaz*  
 the *Temanite*  
 answered and said.  
 Can a man be <sup>a</sup> pro-  
 fitable unto God, as  
 he that is wise may  
 be profitable unto  
 himself?

<sup>a</sup> The original properly denotes being useful or service-  
 able in the administration of affairs; in presiding over an  
 house or family, treasure, magazine, or storehouse. Vid.  
*Coccei.* in verb **יִצְדַּק**.

on the Almighty ; at least, SECT. 33.  
 that they were some way of Job xxii.  
 more than ordinary conse- 1, 2.  
 quence to him : pray, does  
 frail man's imperfect service,  
 in any respect, redound to the  
 divine benefit ; after the man-  
 ner that prudent and enter-  
 prizing mortals derive advan-  
 tage to themselves from their  
 ingenuity and industry ?

3. <sup>b</sup> *Is it any plea-  
 sure to the Almighty  
 that thou art righ-  
 teous ? or is it gain  
 to him that thou mak-  
 est thy ways perfect ?*

Is the all-perfect Being suf- <sup>s</sup>  
 ceptible of any pleasurable im-  
 pressions, or additional satis-  
 faction from your uniform o-  
 bedience and most devout ho-  
 mage ? or has he any private  
 interest in, and certain advan-  
 tage to be derived from your  
 character and behaviour, be-  
 ing regularly conformable to  
 his strictest laws of universal  
 righteousness.

Will

<sup>b</sup> The *Vulgate* renders, *quid prodest Deo si justus fueris ? aut quid ei confert, si immaculata via tua ?* And *Schultens*, if you was truly as just and upright a man as you pretend to be ; is God therefore obliged to you, and in your debt on that account, whom you so boldly challenge to give his reasons ? The original, as *Cocceius* observes, signifies, to determine on an action as grateful, to be pleased and delighted in something. And *Hof.* vi. 6, it is translated, *mercy or charity*. For I desired, *חַסְדִּים*, *mercy and not sacrifice*, &c. The sense then may be, are your piety and virtue acceptable to the Almighty, as a fa-  
 vour or present to the obliged, or alms to the necessitous ;  
 are they gain, or like a finished work from the loom, which  
 may be sold to the merchant ?

SECT. 33. Will he reason with and  
 Job xxii. convince, or admonish and  
 4. discipline you from any apprehensions he has of danger to, and disorder in his government from you? Upon any such account, will he appoint a tribunal to examine your particular case; and that he may not lose the right of judging, vindicate the equity of his proceedings to you:

5 What are his present visible judgments, in other words, your own condition and sufferings, but demonstrations that your crimes were of such a malignant baleful sort, that they could not be connived at? and both so aggravated and multiplied as to be quite boundless, therefore to force down vengeance, even exterminating destruction.

6 The proof is not material, for the fact must necessarily be

4. Will he <sup>c</sup> reprove thee for fear of thee? will he enter with thee into judgment?

5. Is not thy wickedness great? and thine iniquities infinite?

6. For thou hast taken a <sup>d</sup> pledge from

<sup>c</sup> The Hebrew signifies, *to demonstrate something hidden and controverted — to convince a person of the truth of his error, of a fault, — to define or state a matter betwixt two parties.* Vid. Coccei. in *בצע*.

<sup>d</sup> *Schultens* remarks, that *Eliphaz* supposes or conjectures this must have been *Job's* custom or manner of proceeding; and that it was in the highest degree probable, he had been guilty in one or other of these respects. The sense seems to be, that for some trifling favour he had taken a pledge for security, even his garment who had none besides to cover him:

from thy brother for naught, and stripped the naked of their cloathing.

be supposed, that your enormous avarice has made a savage advantage of the necessities and distresses of your own unfortunate kindred: and the more reduced and indigent any one was, the more inflexible you have been in rigour, and wholly divested of mercy or common humanity.

Owing

him: or his bed or couch who had not another to lie down on.

*Peters* very properly observes, that the practice of taking pledges seems to have been absolutely necessary in those early times, before they had the use of money, at least in any great plenty. The *kesitah*, said to be given to *Job* by each of his relations and acquaintance that came to visit him, *ch.* xlii. 11, probably was not an *Arabic* coin of the same value with the *Hebrew gherah*, i. e. three half-pence *English*, which would be a very slight present, but a young sheep, which, from *col jode Yau*, all his acquaintance, all that knew him, would set him up with a large flock at once. *Pet. Crit. Diff.* 4to. p. 33.

The critics being divided with respect to the above text, and some reckoning that *Job* recovered what he had been plundered of, a fuller examination is reserved till in due course it comes to be explained. The following verse gives us a beautiful description of ancient times, with the simplicity, hospitality, and excellent notions of social virtue which prevailed in them; for surely they themselves were remarkable for the habitual practice of the contrary, when they treat inhumanity, injustice, and unkindness, with such just dislike and utter abhorrence. Before publick inns and houses of entertainment were known, the fatigued traveller was welcomed and refreshed from the common ties of nature, by those who had a settled habitation: and one of *Homer's* heroes stands distinguished for an house which was open to all mankind. In those barren deserts, and hot burning sands, as the small refreshment of a cup of cold water was frequently of the last importance, to refuse it was accounted cruel, and in the highest degree scandalous,

**SECT. 33.** Will he reason with and convince, or admonish and discipline you from any apprehensions he has of danger to, and disorder in his government from you? Upon any such account, will he appoint a tribunal to examine your particular case; and that he may not lose the right of judging, vindicate the equity of his proceedings to you:

**Job xxii.**

4.

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SECT. 33. Owing to your contracted  
 petrified nature, and envious  
 Job xxii. fordid wishes to confine the  
 7. very elements, you must have  
 disclaimed the ordinary offices  
 of an universal hospitality, and  
 refused to bestow the cheapest  
 favours to such as were in the  
 greatest want of them : even  
 a cup of cold water, or a mor-  
 sel of food to those whose life  
 seemed to depend upon the  
 inconsiderable small supply.

8 It follows of course, that  
 as you had no compassion for  
 the miserable, you was ab-  
 jectly devoted to the will and  
 pleasure of the opulent and  
 mighty : fond of power and  
 influence yourself, and most  
 firmly persuaded that the  
 world was made for the rich  
 and potent only ; that none  
 else had right to any part of  
 it, or the least candour and  
 civility, truth or equity to be  
 shewed them.

9 Disconsolate widows hence  
 have implored your assistance  
 and

7. Thou hast not  
 given water to the  
 weary, and thou hast  
 with-holden bread  
 from the hungry.

8. But as for the  
 \* mighty man, he had  
 the earth, and the ho-  
 nourable man dwelt  
 in it.

9. 'Thou hast sent  
 widows away empty,  
 and

\* Literally, *but the man of the arm, strength, or power, to him the earth ; and the elevated of face or aspect, he sat, dwelled, had his seat in it* : that is, you had wealthy and powerful people in the highest esteem and veneration, was abjectly and entirely devoted to them.

† Literally, as *Schultens* has it — *you have dismissed widows empty*, that is, not redressed their grievances, nor supplied their

and the arms of the fatherless have been broken.

and protection, but you never supported or countenanced them : and helpless destitute orphans, wherever it could be done with impunity, you have actually disabled, plundered, and destroyed.

Sect. 33.  
Job xxii.  
9.

10. Therefore snares are round about thee, and sudden fear troubleth thee :

This is the plain account of all your calamities ; neither could you ever expect, with this infamous character, long to prosper : distresses naturally attend on such transgressions ; and when you was least aware, vengeance hath fallen, horror and the utmost agony filled your trembling guilty mind.

11. Or darkness that thou canst not see, and abundance of waters cover thee.

Lamentable it is to think, of the clouds of darkness and adversity in which you were certain to be, and now are, enveloped : and deluges of sorrow that have overwhelmed you.

their necessities : and *the arms of orphans are broken, shortened, disabled* : that is, he had really taken from them, by fraud or violence, what of right belonged to them : never expressing any regard or compassion to the orphans cries or widows tears.

The following are common beautiful figures in the oriental stile, to express grievous and sudden afflictions and reverses of fortune.

SECT. 33.

Job xxii.  
12.

How was it possible you could allow yourself in these flagitious crimes, especially, how could you veil them with a most abominable hypocrisy? Did you believe there was no God? or imagine him beyond the reach, or above taking notice of affairs here below.

13 You must have suggested to yourself, that there was some limitation or imperfection in the divine Omniscience: asked by what mediums he discerned at so great a distance? or with what penetrating eyes he distinguished through the darkest vapours, and thickest intercepting clouds?

14 The obscurity, you said, is an impediment and sufficient obstruction from his having a clear knowledge of what affairs are transacting on earth: the immense spaces of the heavenly

12. 8 Is not God in the height of the heavens? and behold the height of the stars, how high they are?

13. And thou sayest, how doth God know? can he judge through the dark cloud?

14. Thick clouds are a covering to him that he seeth not, and he walketh in the circuit of heaven.

8 *Chappelow* renders, is not God exalted in heaven? and beholding the top of the stars, how they are elevated? *Schultens* reckons *Eliphaz* here to be opening the heart of the hypocrite *Job*, as he supposed him to be, and representing him as concluding that these inferior matters are not inspected by the exalted Deity: that, as *Mercer* has it, *he regulates the heavenly bodies and their motions*: or as *Deodat*, *he has an agreeable and peaceful possession and enjoyment of blessedness* — but concerns not himself about matters at so great distance as this earth.

heavenly orbs are his peculiar SECT. 33.  
 dominion, and furnish out a Job xxii.  
 compleat sphere and abun- 14.  
 dant employ for all his at-  
 tributes.

## S E C T. XXXIV.

Eliphaz runs a parallel betwixt Job and the ante-deluvian apostates, who perished by the flood. He supposes a peculiar similarity both in their crimes and their punishment. He seems to compare himself, and the rest of Job's friends, to Noah and his family, who were remarkably preserved, had occasion to rejoice in their integrity, and triumph over the destruction of the wicked. He urges him to be speedy and sincere in his repentance, and gives him hopes of restoration to his former prosperity. Ver. 15, to the end.

J O B xxii. 15.  
<sup>h</sup> H A S T thou  
 marked the  
 old

J O B xxii. 15.  
 H A V E you taken par- SECT. 34.  
 ticular notice of what Job xxii.  
 is 15.  
 Y 2

<sup>h</sup> *Peters* interprets this speech of the destruction by the deluge, and the last general conflagration. Indeed, as he observes, some refer *the remnant of them the fire consumeth*, or shall consume, to the judgment of God upon *Sodom and Gomorrah*; but it is much more natural to understand it of the last general conflagration. For how could the destroying a little city or two be said, with any propriety, to consume the *remnant*, that is, the whole remainder of wicked men; when at the same time *Chaldea*, and perhaps the greatest part of the world, was over-run with idolatry? The dissolution of the world by fire, is what *St. Peter*, 2 *Pet.* iii. 7, calls expressly, *a day of judgment and perdition to ungodly men.*

SECT. 34. is recorded concerning the degenerate courses, and shocking principles of impious and immoral men, in the earliest ages of the world?

Job xxii.  
15.

old way which wicked men have trodden?

16 Whose tremendous fate it was, long before the years they might have numbered were finished, to be left for an example and monument of an utter subversion and perdition by the overwhelming waters of a before unheard of universal deluge.

16. Which were cut down out of time, whose foundation was overflowed with a flood.

17 Preparatory to this most tremendous visitation, the provoking language of their impious hearts and most degenerate lives, was even unto the supreme Ruler. — Withdraw from us and our affairs, thy presence and providence, the authority of thy government, and the restraints of thy laws. And what do they desire,

17. Which said unto God, depart from us : and what can the Almighty do for them ?

men. And this St. *Jude*, ver. 14, seems to say was prophesied of by *Enoch* before the flood ; and if so, must be known to *Noah* and by him (no doubt) transmitted to posterity. And so might well be known to *Job* and his friends, of whom *Eliphaz* seems to be the most learned and knowing. The righteous *Noah* and his family, who were so miraculously preserved, are very poetically introduced, (ver. 19.) as triumphing over that wicked generation, whom they had called in vain to repentance ; and who had said unto God, depart from us ; and what can the Almighty do for them ? (ver. 17.) defying him, as it were, and contemning both his threatenings and his promises. *Crit. Diff.* 4to. p. 407.

desire, or can they expect the SECT. 34.  
almighty Being to do more Job xxii.  
for them than they are able 17.  
to do for themselves?

18. Yet he filled  
their houses with  
good things : but  
the counsel of the  
wicked is far from  
me.

Yet it was owing to the 18  
kind providence of a most  
bountiful God, and not to  
themselves, that they enjoyed  
the greatest plenty of all ne-  
cessaries and conveniences: but  
I cannot mention their corrupt  
vile maxims, without enter-  
ing my protest against, and  
expressing my utmost abhor-  
rence of them.

19.<sup>i</sup> The righteous  
see it, and the in-  
nocent

The pious and righteous 19  
who were spectators of the  
Y 3                      tragical

<sup>i</sup> *The righteous see it* [that is, saith *Peters*, see the destruc-  
tion of this wicked race] *and are glad ; and the innocent man*  
[naki, sings] *laughs them to scorn, whereas our substance is not*  
*cut down.* — There is, as he observes, some difficulty in  
this clause : the *Hebrew* is, *im lo nice chad kimance*, literally,  
*annon excisa est surrectio nostra ?* Is not our rising cut off ?  
Are not we overwhelmed and sunk, never to rise more ?  
Or, *annon excisa est insurrectio nostra ?* Is not our insurrection  
and rebellion against God, [for so impiety and wickedness is  
often stiled in scripture] *justly punished by this terrible excision ?*  
They seem to be the words of those wicked men who *were*  
*cut down out of time*, (*ver. 16.*) but here put in the mouth  
of the innocent *Noah* and his family by way of derision,  
as it is common to repeat the words of another, or to make  
a speech for him upon such occasions, καὶ αὐτοῖς, [as  
the rhetoricians speak] and without naming those whose  
words they are supposed to be. This, he adds, gives a  
good sense to the passage, which is scarce intelligible any  
other way. And thus it will be the same as if it was said,  
*the innocent mock them, saying, are not these impious wretches*  
*justly punished ? Is not our pride, may they say, and insurrection*  
*against*

SECT. 34. tragical scenes, and wonder  
 Job xxii. 19. fully preserved, could not but  
 approve of their severe punishment as richly deserved :  
 and the innocent, whom they  
 had oppressed and injured,  
 triumph in their turn, and  
 greatly rejoice to be totally  
 delivered from them.

20 At that awful period, and  
 in all succeeding instances of  
 excision or destruction, the  
 pious and upright are in  
 safety, and may declare : as  
 for us, of a quite different  
 character, the foundation of  
 our happiness is solid and un-  
 shaken, neither do we meet  
 with

20. Whereas our  
 substance is not cut  
 down, but the rem-  
 nant of them the fire  
 consumeth.

*against our Maker, sadly humbled by this utter extirpation ? It follows, we shal be acclay ed, and the remnant of them the fire shall consume ; which may be understood as the words of Elihu : or, perhaps, as a continuation of the innocent man, Noah. And then it will be as if he had said, though this judgment by water, as extensive as it is, may not so thoroughly have purged the world, but that wickedness and wicked men will again spring up, spread widely, and abound ; yet know, there shall come a time hereafter, when the world shall be consumed with fire : and then the whole race and remainder of wicked men shall be delivered up, once for all, to such an absolute destruction, as that none shall ever spring from their ashes ; nor shall the new world, and its inhabitants, know wickedness or a defection from God any more. Thus the learned author submits, or concludes, we see from this remarkable passage, that the doctrine of the future dissolution of the world by fire, (so plainly taught us in the new testament) was not unknown in Job's time, but was probably delivered down from Noah. And from hence (no doubt) the notion spread amongst the heathen. Crit. Diss. 4to. p. 408.*



with such destructive provi-<sup>SECT. 34.</sup>  
dences. As to vice and wick-  
edness, the world has once <sup>Job xxii.</sup>  
been purged from it by wa-<sup>23.</sup>  
ter : and what still remains  
shall finally be consumed by  
the purifying flames of de-  
vouring fire.

21. \* Acquaint  
now thyself with him  
and be at peace :  
thereby good shall  
come unto thee.

From all which nothing <sup>21</sup>  
can be plainer than that the  
only expedient you can take  
is, with the lowest humility,  
to have instant recourse to a  
supreme Being ; and prescribe  
reasonable bounds, and a pro-  
per direction to your tumult-  
uous perplexed thoughts :  
the inconceivable benefit  
whereof, as to all temporal  
blessings, you shall doubtless  
early experience.

Y 4

From

\* S Jarchi renders, *learn to be perfect with him. Chap-  
pelow, from the Arabic, have recourse to him for the sake of  
ease, and be at peace.* The Hebrew signifies, *attend, wait  
upon him, observe his commands, study to please him.* The fol-  
lowing lines may illustrate the passage, while they entertain  
the poetic reader.

Submit thy fate to Heav'n's indulgent care,  
Tho' all seems lost, 'tis impious to despair :  
The tracks of Providence like rivers wind,  
Here run before us, there retreat behind :  
And tho' immers'd in earth from human eyes,  
Again break forth and more conspicuous rise.

Mudge renders, *make satisfaction to those thou hast wronged,  
thou shalt find thy harvest come in large to thee.*

SECT. 34.

Job xxii.  
22.

From the nature and reason of things, with the universal lectures of divine Providence, I earnestly beg you would receive and retain due instruction, understand what is true wisdom, get deeply impressed with its maxims, and habitually observe its most salutary laws.

23 If you sincerely return, and be converted to the regular obedience of the Almighty, notwithstanding the present desolate and ruinous situation of your affairs, you shall certainly emerge and be restored to your former happy state. But previous to this, you are sensible there must be a thorough reformation, both in yourself and likewise in your whole house and family.

24 Upon this immediate and effectual amendment, you shall command,

22. Receive, I pray thee, the <sup>l</sup> law from his mouth, and lay up his words in thine heart.

23. If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacle.

24. <sup>m</sup> Then shalt thou lay up gold as dust,

<sup>l</sup> An author whom I have often cited observes, this may very pertinently be expressed, and in all probability was, of a law much older than that of *Moses*, viz. that mentioned *Gen.* xxvi. 5, or some divine precepts of religion delivered down from *Adam*, or from *Noah*, to succeeding generations, stiled by *Job*, the words of the Holy One, *ch.* vi. 10, and remarkably, *ch.* xxiii. 12, the words of God's mouth, which he esteemed more than his necessary food. *Pet. Crit. Diff.* 4to. p. 27

<sup>m</sup> There are different interpretations of this verse. The *Targum*, *R. Sal.* and *Guffet.* understand by *bisron*, a fortification,

dust, and the gold of Ophir as the stones of the brooks.

command, and not over-rate, SECT. 34.  
all desirable earthly advantages : your wealth shall Job xxii. 24.  
greatly abound, and your treasure be immense and inexhaustible.

25. Yea, the Almighty shall be thy defence, and <sup>n</sup> thou shalt have plenty of silver.

Which is of still more consequence, the Almighty shall be your protection and entire confidence, which shall never fail you : being under the influences of God's laws, and thereby highly in his favour, you shall doubtless abound in that wealth and power, gold and

*cation, plan of defence, or fortified tower.* Schmidius explains this of a promise of the greatest plenty of gold as in the days of king Solomon. Cocceius reckons Eliphaz to be here exhorting Job to the contempt of gold, and to throw it into the dust, or among the flint stones of the valley : and indeed from what follows, moderation to it is implied, if even neglecting it be not the most natural sense. Ophir was a country early remarked on for its abounding with gold ; and perhaps called by that name from one of Joktan's sons. It has been reckoned, but probably lay much nearer, to be situated in some of those remote rich countries of India beyond the Ganges, and as far as China or Japan ; which last still abounds with the finest gold, and with several other commodities in which Solomon's fleet dealt, as silver, precious stones, ebony, and other valuable sorts of wood. Gen. ii. 10, x. 20. *Karen, et al. descr. Japon. seq. and Univer. Hist. vol. iv. p. 106.*

The Hebrew word translated *lay up*, signifies near the same with **שׁוּב**, *to place, to rank*, and ch. vii. 17, x. 20, *regard, concern about, let alone, set from me*, that is, *remove thy hostile attacks from me.*

<sup>n</sup> The *Paragum* renders, *et plus quam argentum fortitudo excessu tua.* I mention this as a good, practical, and very useful sense, rather than the precise meaning of the author.

SECT. 34. and silver which infinitely less

concern you.

Job xxii.

26.

Having this ease and affluence, especially having these refined sentiments and pure affections, you shall contemplate the divine attributes and Providence with the utmost devotion and inexpressible pleasure : far from the least degree of abject fear, or blushing shame, you shall lift up your countenance with good hope, even with joy unspeakable and full of glory.

27

In every scene of this various life, and under the most pressing necessities, you shall only ask of God support and conduct, and shall infallibly receive it : at the same time you will not forget, how the happy event affords fresh occasion

26. For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God.

27. Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy<sup>o</sup> vows.

<sup>o</sup> Pay thy vows, Mudge interprets, *damnabere votis*, i. e. thou shalt obtain thy prayers or wishes. Spencer observes, on the *sacrificia votiva*, that they were more ancient than the law of Moses : says he, *Eliphaz antiquior Mose hujusmodi vota tanquam præcipua pietatis antiquæ documento memorat.*

That kind of vow signified by **חֶרֶם**, *cherem*, devoting to destruction, taking an oath to extirpate, or laying a thing or person under an anathema, might probably be later : the **נָדָר**, *nadar*, mentioned in the text, or devoting the thing vowed, whether men, beasts, money, or any part of a man's possession, to the service of God, was certainly very ancient. This may be learned from Jacob's vowing the tenths of all his acquisitions as he went to *Padan-aram*. *Gen. xxviii. 20, 21.*

caſion for religious gratitude, SECT. 34.  
 nor neglect the ſcrupulous de- Job xxii.  
 vout performance of all ſo- 27.  
 lemn engagements.

28. Thou ſhalt P  
 alſo decree a thing,  
 and it ſhall be eſta-  
 bliſhed unto thee :  
 and the light ſhall  
 ſhine upon thy ways.

Your laudable honeſt de- 28  
 ſigns, as to their nature and  
 the meaſures to effect them,  
 ſhall be well conſidered, and  
 generally ſucceeded. And the  
 path you have to walk in, a  
 very plain and even, pleaſing  
 and prosperous one.

29. ¶ When men  
 are caſt down, then  
 thou ſhalt ſay, *there*  
*is* liſting up : and he  
 ſhall ſave the hum-  
 ble perſon.

Even when ungodly wicked 29  
 men ſhall endeavour to hum-  
 ble and diſtreſs you ; in a firm  
 confidence of a ſuperior di-  
 vine guardianship, you may  
 ſay, this is my honour and  
 certain

¶ The original properly ſignifies, *to cut, diſſect, divide, &c.*  
 figuratively, *to determine a controversy, or decide in an affair.*  
 As *S. bindler* has it, *quando enim ſententia fertur, omnia*  
*diſcutiuntur, ac velut deciduntur.* Or the Latin Poet,

*Quo multæ magnæque ſecantur judice lites.*

*Hor. l. i. ep. 16.*

*Mudge* interprets, he ſhould acquire ſuch an authority to all  
 his deciſions that no one ſhould pretend to diſpute them,  
 whatever he ſaid or did ſhould be enobled with a glory  
 round it.

¶ Some underſtand this of the efficacy of *Job's* authority  
 and interceſſion with God. As if he had ſaid, when men  
 exalt themſelves, and grow arrogant, by means of your  
 addreſſes to him, they ſhall be reduced and afflicted : when  
 they repent and humble themſelves, you ſhall pray, and  
 they ſhall be reſtored and exalted. *Mudge* interprets, that a  
 guilty perſon ſhould feel the benefit of his meritorious good-  
 neſs, as ten righteous ones would have ſaved *Sodom*. I have  
 given in the paraphraſe what appeared to be the ſenſe.

SECT. 34. certain exaltation ; for the  
 { meek, resigned, and obedient,  
 Job xxii.  
 29. are the peculiar concern of  
 heaven, that they be preserved  
 and delivered : the proud shall  
 certainly be abased, and the  
 humble and lowly exalted.

30 Nay so high a regard has a  
 most gracious God for the  
 well-meaning, faithful and  
 humble, that his mercy shall  
 extend on your account to  
 others, though not, strictly  
 speaking, innocent ; for your  
 sake they shall be spared, and  
 by means of your unspotted  
 and illustrious example they  
 shall probably be led to rec-  
 tify their mistakes, and so a-  
 void the divine displeasure.

30. ' He shall de-  
 liver the island of the  
 innocent : and it is  
 delivered by the pure-  
 ness of thine hands.

' The sentiment rises, and it is intimated that others  
 should reap benefit by Job's piety and counsel, example and  
 administration of justice : a cleanness of palms, *i. e.* hands  
 clear of bribes : rather referring, as *Mudge* observes, to his  
 impartiality of judgment, and his character for it, that he  
 should save a small pittance that a poor honest man had,  
 from the grasping encroachments of his powerful neigh-  
 bour that surrounded it. For יִא, translated *island*, some  
 read יִאִי, *hominem* ; others render יִא, for יִאִי, *not* : *i. e.*  
 by his intercessions those who deserved to be punished should  
 be reprieved and remembered with mercy. Is not this a  
 reference to *Abraham's* intercession for *Sodom* and *Gomorrah*,  
 where the whole might have been spared if ten righteous per-  
 sons could have been found in them ?

## C H A P. XXIII. S E C T. XXXV.

Job bitterly laments his present grievous affliction. With the greatest earnestness he wishes to obtain the divine audience, and there declare his integrity : in an unshaken confidence that he should not be overawed but encouraged and strengthened. That he, and every other righteous man, at that judgment-seat, should have a fair hearing and a full acquittal. He, as it were, looks all around, and turns himself this way and that to find his Judge, but to no purpose. He reviews however, and supports himself with this reflection, that his sincerity was perfectly known to God, and the regularity of his obedience : still he deplores his extreme misfortune that his distresses had so dark and melancholy an aspect, and were capable of such sinister perverse interpretations, that he could not render what he was conscious of, evident and manifest to all the world. Ver. 1, to the end.

J O B xxiii. 1, 2.  
**T**HEN Job answered & said,  
 ' even to-day is my complaint bitter : my stroke is heavier than my groaning.

J O B xxiii. 1, 2.  
**J**O B having, with his usual SECT. 35.  
 calmness and steadiness, Job xxiii.  
 heard *Eliphaz's* discourse, still 1, 2.  
 grounded on the false sup-  
 position that he was a wicked  
 person,

' *Jarchius* and *Codureus* interpret, as yet my complaint is rebellious or contumacious : it does not remit or give way as if it was vanquished ; but rises stronger, and is more and more irritated and inflamed. And yet *jadi*, my stroke, literally, my hand, put for the stroke given by it, is more heavy and bitter than my groaning.

SECT. 35. person, vindicates himself to the following purpose. I hoped that, long before this, my miseries, or at least your censures, would have abated, indeed have been entirely ended : both, alas ! are continued : and term it obstinacy or what you please, I cannot forbear heavily lamenting my deplorable state ; neither can any lamentations equal the weight of my afflictions.

Job xxiii.  
1, 2.

3 With an ordinary fortitude I could bear losses, want, and sickness : but it is terrible to have them considered in the light of judgments, and guilt constituted the cause and source of all. O that I knew where to find him who will do me justice ! that I might appear in my true colours before his awful tribunal of ineffable glory and everlasting equity !

4 Before the supreme Majesty, with an heart which never wore disguise, and an honest undaunted freedom, I would range my arguments, and demonstrate my integrity, beyond all contradiction.

5 And, whatever is supposed by my friends would be alledged against my unfeigned virtue,

3. O that I knew where I might find him ! that I might come even to his seat !

4. I would order my cause before him, and fill my mouth with arguments.

5. I would know the words *which* he would answer me, and understand what he



he would say unto me.

virtue, I am fully positive, I SECT. 35.  
could invalidate, and on this Job xxiii.  
important head give entire 5.  
satisfaction. Indeed I should  
hear quite different reasons  
assigned for my distresses, and  
clearly understand, so as per-  
fectly to acquiesce in the divine  
supreme pleasure ; but should  
never appear to have been a  
wicked person.

6. " Will he plead  
against me with *his*  
great power ? no ;  
but he would put  
*strength* in me.

An absolute and matchless 6  
power confessedly belongs to  
God ; but nothing arbitrary  
or capricious was ever mani-  
fest in the direction of this  
power ; neither would he o-  
verbear or confound me with  
this awful attribute : no ! but,  
as a God, he would inspire  
and strengthen, and, as a fa-  
ther,

" *Schultens* interprets this passage — would it please him  
to contend with me according to the multitude of his  
strength or force ? verily let him do it. I do not decline  
the congress,  $\aleph \quad \aleph$ , instead of  $\aleph \aleph$ , *dummodo*, or  
*tantummodo*, so long as, or if so be, he does not invade, or  
attack me as an enemy, as he now does. See *ch.* xix. 11, 12.  
If the original would bear this sense, yet it does not appear  
so natural and agreeable to the context. There is no word  
in the *Hebrew* for *strength* ; and that which is translated *put*,  
signifies *to place, set, or put with design and the exactest care ;*  
*to adjust, display, seriously to regard and set the heart on.* It is  
used of putting a name upon, and a song in the mouth.  
And *ch.* xvii. 3, laying down, or putting in a pledge.  
*Mudge* understands *Job* as saying, he doubts not that his  
power, instead of confounding him, would only add to  
him, would put weight in the scale on the side of justice,  
and give him more spirit to urge it.

SECT. 35. ther, encourage and support

me.

Job xxii.

7.

From a Being of so much justice, clemency, and mercy, a virtuous good man has nothing to fear: but every thing to hope for of condescension and loving-kindness, that is consistent, or can reasonably be desired: the sentence of my own honest heart, I am in no doubt, would be confirmed: so all judgment be at an end, respecting me: more particularly, to my great comfort, I should never more be perplexed and injured by such partial and iniquitous judges, as at present most unmercifully persecute me.

- 8 There hath not yet been manifest a visible divine interposition,

7. There the righteous might dispute with him; \* so should I be delivered forever from my judge.

8. y Behold I go forward, but he is not

\* *Schultens* renders, *et evaderem in purum putum a iudice meo*. And *Schmidius* understands by judge, not the final unerring one, but a preposterous, sinister, unjust judge, such as *Job's* friends were. It has before been observed, that the preposition signifies *by* as well as *from*, and the meaning of the whole verse seems to be, that in the presence of the omniscient, just, and good God, every upright sincere man would be able to clear himself, or prove his integrity; and by this Judge he should be forever exempted, or entirely freed, from all future calumnies and persecutions.

y The *Jewish* commentators interpret, *kedem*, forward to the East, *achor*, backward to the West: by the left hand and by the right, they understand the North and South. But, as *Mercer* observes, *Job*, in both the verses, seems to intend nothing more than that, let him turn himself which way he pleased, whether

not *there* : and backward, but I cannot perceive him :

terpretation, and open publication vindication of my character, as my friends may be apt to suggest there would have been in behalf of an innocent sufferer, and as I could most earnestly desire, and have impatiently, but in vain, expected.

SECT. 35.  
Job xxiii.  
8.

9. On the left hand where he doth work, but I cannot behold him : he <sup>z</sup> hideth on the right hand, that I cannot see him.

Notwithstanding all my looking and wishing, turning myself every way, and, as it were, feeling on all sides after, to find my just Judge exhibiting himself from one quarter or other, to favour me with an equal fair trial ; it is to no purpose. Though I behold the wonderful operations of his almighty power,

whether forward or backward, whether to the right hand or the left, in no place should he find God to dispute with him.

<sup>z</sup> *Chappelow* observes, that *Yataph* expresses some peculiar art and delicacy in *hiding*, or covering one's self, as *Psal.* lxxiii. 6, *involunt se vestimento iniquitatis*. Comp. *Job* xl. 10. Array thyself with glory and beauty. And, from the *Arabic version*, supposes *he hideth himself*, to be the same with *he turns or contracts himself* — that I cannot see him. By *perceive*, *behold*, and *see*, he conjectures, may be intended the several modes of perception. The first of which may particularly regard the understanding ; the second, beholding as it were in a vision ; the third, ocular sight. May not this be one argument, amongst many others, of the great antiquity of this book : extraordinary appearances being more frequent in the earliest ages ; more rarely, if at all, vouchsafed, after the law was given by *Moses*.

SECT. 35. which are conspicuous ; and  
 I am certain, there are equally  
 illustrious displays of his wisdom and immense omnipotence, which lie beyond the utmost reach of my bounded view ; yet, hitherto, he hath not been pleased, by any visible appearance, to clear my reputation, and determine this controverted affair in my favour.

10 But though I am not thus signally befriended ; yet, under my greatest infelicities, and most severe reproaches, I comfort myself with this pleasing reflection ; that all the actions and most secret dispositions of my heart and life, with all circumstances that concern me, are within his certain and unerring view : and further, that whatever trial of affliction and adversity he hath done, or shall appoint me,

10. <sup>a</sup> But he knoweth the way that I take : when he hath tried me, I shall come forth as gold.

<sup>a</sup> Literally rendered it is, *nevertheless, or surely he knoweth the way with me : he hath tried me : I shall come forth as gold.* Peters explains this, not improbably, of the hope Job entertained, absolutely despairing of temporal deliverance, of having his innocence cleared in the day of judgment, and cites *ch. iii. 4,* of the book of *Wisdom*, as a beautiful illustration hereof. *Though they be punished in the sight of men, yet is there hope full of immortality : and having been a little chastised, they shall be greatly rewarded : for God proved them, and found them worthy of himself.* Crit. Diff. 410. p. 253.

me, should it be to the de- SECT. 35.  
 gree that gold undergoes in Job xxiii.  
 the furnace, it shall only en- 10.  
 hance my real value, and  
 prove the sincerity of my  
 truth and virtue.

11. My foot hath  
 held his steps, his  
 way have I kept, and  
 not declined.

In the whole course of my 11.  
 behaviour, it has been my  
 constant solicitous endeavour  
 to imitate the divine moral  
 perfections, and uniformly ob-  
 serve all his sacred laws: never  
 deliberately faltering in the  
 matter of religious virtue, nor  
 habitually swerving from what  
 he hath plainly declared to be  
 my duty.

12. <sup>b</sup> Neither have  
 I gone back from the  
 commandment of his  
 lips, I have esteemed  
 the words of his  
 mouth, more than  
 my necessary food.

No injunction, that I was 12.  
 certain had the great God for  
 its author, was ever forgotten,  
 neglected, or departed from  
 by me. All truly divine doc-  
 trines I have most diligently  
 studied, deeply impressed on  
 my mind, and, in all proper  
 ways,

Z 2

<sup>b</sup> R. Levi, and Chappelow, render, as for the commandment  
 of his lips, I have not made a digression: according to what is  
 prescribed me, I have kept the words of his mouth. Schultens  
 understands by קרר, translated necessary, from the Arabic,  
 for all those things which of right were due to any one,  
 whether of office, honour, portion, or birth-right. And  
 interprets, I have asserted the words of his mouth above  
 any rights belonging to myself; and have laid them up in  
 a treasury. His rights were always prior to and ancients  
 than mine. The design of the words seems to be, to express  
 his high regard for, and habitual regular practice of piety  
 and virtue.

SECT. 35. ways, manifested my utmost

esteem and regard for them.

Job xxiii.

13<sup>c</sup>

But the unchangeable and almighty Being, who is the supreme Governor, and must be submitted to, does not suffer my integrity or prayers to alter the scheme of his dispensations; whatever is his high pleasure, and consistent with his rectoral wisdom he instantly performs: neither ought we, nor indeed can we investigate the grounds and reasons, before he vouchsafe to declare and explain them.

14 As to my own unhappy state, and my innocence being exposed

13. <sup>c</sup> But he is in one mind, and who can turn him? and what his soul desireth, even that he doeth.

14. <sup>d</sup> For he performeth the thing that

<sup>c</sup> *Michaelis* and *Schultens* interpret this as an *Arabism*, they might have said, an *Hebraism* or *Chaldaism*. Vid. *Gloss. Philo. sacr.* p. 633, for the same form of expression is used *Judg.* xi. 35, *Psal.* liv. 6, cxviii. 7, *Prov.* iii. 26, and he is in one mind, to signify, he is one, the supreme Arbiter and Lord of all things, omnipotent and independent, having no equal, nor being liable to give reasons for his counsels, or an account of his procedure. Perhaps the sense may be, and his schemes of universal government are laid with such uniformity and accuracy, that they are not to be altered. And, as *Chappelow* renders the last clause, so sure as his soul desireth, so sure will he do. Literally it is, and his soul desireth, and he doeth, what he hath begun he will perfect.

<sup>d</sup> *Schultens* interprets this, from the *Arabic*, he hath relinquished, or given up my right. To illustrate which, there is a passage in *Hamasa*, ch. vii. 3, where, to express the zeal of those advocates who plead strenuously in defence of their clients, it is observed, *la jostimawna*, &c. they do not give up their client till the very shoe is taken from his foot. *Michaelis* understands it as explicatory of the

that is appointed for me : and many such things *are* with him.

posed to insults and triumphs, SECT. 35.  
because I am distressed, as if Job xxiii.  
I had greatly sinned ; it is 14.  
what he hath appointed or  
permitted : and it is what  
hath frequently happened, and  
will happen in the course of his  
administration, to other up-  
right and pious men, as well  
as myself, to the end of the  
world.

15. Therefore am  
I troubled at his pre-  
sence : when I con-  
sider I am afraid of  
him.

It is because I am an un- 15  
happy example of these pro-  
miscuous and undistinguishing  
calamities, and consequently  
of the severest censures, that  
I am under an absolute neces-  
sity of speaking ; and yet he-  
sitate, fear, and tremble, lest  
I should speak improperly of,  
dive too deep, or pry too cu-  
riously into the former, to  
clear myself of the latter.

Z 3

It

the preceding verse. And to express, that according to his  
supreme pleasure, he would consummate or perfect his de-  
crees or designs respecting him. *Schmidius*, that the term of  
his life was near expiring. Does not *Job*, after declaring  
the integrity of his obedience, at the 13th verse, enter  
upon an expostulation : and with submission to the divine  
pleasure, intimate how hard his case was, that such a con-  
dition should be allotted and continued to him, by one who  
with infinite ease could give relief, as exposed him to cen-  
sures that seemed never likely to be removed in this world:  
with the extreme difficulty and embarrassment he found in  
himself to speak freely upon such instances, which had more  
than once happened in the divine administration.

SECT. 35.

Job xxiii.  
16.

It is hardly to be conceived, the disquietude, perplexity, and unusual tenderness, which seizes me, on the occasion of a most wise and good God's ordering, or even suffering such a temporary state of affairs : and it is here only that my courage gives way, and my mind is quite impotent.

16. For God maketh my heart soft and the Almighty troubleth me.

17 Because, though I am a perfect and upright man, yet I neither

17. <sup>f</sup> Because I was not cut off before

\* To explain this, *Schultens* mentions an *Arabic* proverb, which he quotes from *Jaubarius's* lexicon, viz. *shackmoko* — *abrokka*, his fat soon dissolves : applied to one who gives you something which is of no service ; or who does not assist you in time of need. And that the meaning is, *Job* was given up, forsaken, or deserted in the utmost necessity and consternation.

<sup>f</sup> Literally it is, *because I was not cut off from the face of darkness, and he hath covered from my face the thick darkness, i. e.* because I did not die before I was afflicted : nor can yet date the time of my passage into the grave and unseen world.

*Mudge* observes on the latter part of this chapter, that after some pause understood, before the 13th verse, and God, not revealing himself to his earnest wishes, *Job* sinks into a kind of despair : it is plain, says he, by his denying himself, that God is bent upon giving me my full measure of suffering ; I am not the only instance, there are many such cases in the world that he can shew me : and this is enough to bewilder and distract a man, and fill him with terror ; and my heart, in fact, is quite melted within me, and I am in a state of distraction to find myself existing, and that the solid darkness, in which God thinks fit to envelope himself [I point it מִפְּנֵי דְחָךְ —] has not sprung out



fore the darkneſs,  
neither hath he co-  
vered the darkneſs  
of my face.

I neither finiſhed a mortal life, SECT. 35.  
previous to this wretchedneſs;  
nor, in the utmoſt miſery, is Job xxiii.  
it revealed to me, when my 17.  
final change ſhall come, and  
all matters that concern me  
appear in a juſt point of view.

## CHAP. XXIV. SECT. XXXVI.

*Job makes enquiry, why future periods are not concluded to be appointed by the Almighty to reward and puniſh; ſince it plainly is not done here in proportion, and with accuracy of weight and meaſure. He inſtanceth, in various particulars of the moſt grievous ſufferings, and the moſt provoking inhumanity and wickedneſs. Ver. 1—12.*

J O B xxiv. 1.

**W**HY, ſeeing  
times are  
not

J O B xxiv. 1.

**I** Would aſk my friends, SECT. 36.  
who, in their reaſoning, Job xxiv.  
Z 4 treat 1.

out and wrapped me likewise up in annihilation, [as one conceives fire to burn, ſo he conceives this darkneſs as a principle of annihilation,] and he adds, this darkneſs round God gives an eaſy tranſition to the next chapter. The reader is to judge for himſelf: this explication of darkneſs ſeems itſelf very dark.

\* *Chappelow* propoſes to read *why?* without any dependence on what follows: thus, *why?* i. e. why is it ſo? or, for what reaſon are matters thus ordered? *Why?* times are not hidden from the Almighty, though they that know him do not ſee his days. *Schultens* interprets, why are there no certain and fixed times appointed by the Almighty for exercising judgment in this world? Wherefore is it ſcarce allowed to the true worſhippers of Deity to diſcern any ſuch notable

SECT. 36.  
 {  
 Job xxiv.  
 1.

treat this world as a retribution, inferring that prosperity follows virtue, and miseries uniformly proceed from crimes; whether it be not more agreeable to the real state of things, to suppose rewards and punishments adjourned to a future life? and where it appears in fact at present, that the righteous in general are remarkably favoured, and proportionable judgments are inflicted on the ungodly.

- 2 It is very evident how wickedness prevails; how little secure allowed property is: and how frequently, for the sake of a small increase of land, boundaries of rightful possessions, and ancient landmarks are removed: what violent depredations, without so much as a pretence to right, powerful wicked men make on the herds and flocks of their peaceable innocent neighbours: and in what tranquillity

not hidden from the Almighty, do they that know him not see his days.

2. *Some remove the land-marks: they violently take away flocks, and feed thereof.*

notable days of divine vengeance? Another author explains, and it seems to be the sense of the passage, how, or why has not God reserved to himself other times to punish the ungodly in, since those who know him do not observe that he does it in this life; however, intimations of, or references to a future state, must, I apprehend, be implied in every reasonable interpretation that can be given of it.

lity and luxury they live upon SECT. 36.  
this booty and plunder. Job xxiv. 3.

3. They drive away the ass of the fatherless: they take the widow's ox for a pledge.

The more weak and helpless any one is, the more obnoxious to their injuries and cruelties: the helpless orphan, in contempt of all equity and humanity, they deprive of his beast of burden: and, without the least scruple or mercy, though her land lie uncultivated, they detain the widow's ox, as security for some trifling favour.

4. <sup>h</sup> They turn the needy out of the way: the poor of the earth hide themselves together.

And as to their pride and arrogance, from an increase of wealth and power, they are boundless, so that they assume an absolute authority over, and proudly trample on the subordinate and most useful part of mankind: the poor in spirit, or reduced in circumstances, are necessitated to herd together as a different species, and conceal themselves

<sup>h</sup> This passage is differently interpreted, some understand it of the needy who were not suffered to ask alms in the streets: *Codurgus*, of the iniquity by which they obstructed or subverted the course of justice respecting the poor: others, of the snares they laid to intercept them in the publick roads. And the *V. Belg.* most conformably to the series and connection, of the pride, injury, and violence, which raged against the lowly in condition, or meek of the earth, to such a degree that they were forced to hide in dens and in caves.

SECT. 36. selves to avoid their rigour,  
brutality and violence.

Job xxiv.

5.

Behold, as wild asses in the desert frequently become a prey to the fierce lion; so the poor of the earth are seized as plunder and made slaves of; when with fear and trembling they early rise, and go forth to their honest labour: they have no other sustenance for themselves, and their starving children, but what is the produce of desolate and uninhabited wastes.

6 With indefatigable pains, in the sultry season, they reap for

5. <sup>i</sup> Behold, as wild asses in the desert, go they forth to their work, rising betimes for a prey: the wilderness *yieldeth* food for them, and for their children.

6. <sup>k</sup> They reap every one his corn in the

<sup>i</sup> *Schultens* interprets, the behaviour and cruelty of the rich to the poor, as here represented by the lion's hunting the wild asses in the desert: hence wild asses in the desert became a proverb to denote poor people exposed to be plundered and enslaved by the rich and potent. *Comp. Eccles. xiii. 19, as the wild ass is the lion's prey in the wilderness, so the rich eat up the poor.* *R. Levi* comments, behold these wicked men are like wild asses in the wilderness, — *evil beasts*, and they place themselves there for a prey: by oppressing those poor who come thither, he (the wicked) procureth bread for himself and children. But the sense rather seems to be, that the poor who, in the foregoing verse, had hid themselves, when they rose early to seek provision for their families, were watched and seized to be enslaved; and, as in the next verse, to labour for the rich.

<sup>k</sup> There are different senses given to this text, *Schultens* understands it as a proverbial expression, and the image to be taken from wild beasts, that rush through all fences into a vineyard, and lay it waste: and the last clause to denote an extreme violence exercised in oppressing and tormenting the poor. *Chappelow* renders, they go from one field to another,

the field : and they gather the vintage of the wicked.

for one or other of these mercilefs sons of rapine, his harvest : and notwithstanding his impiety and inhumanity, Providence favours him with plentiful rich vintages, and they are the distressed instruments to gather them.

SECT. 36.  
Job xxiv.  
6.

7. They cause the  
1 naked to lodge  
without cloathing,  
that they have no  
covering in the cold.

How commonly are they 7  
compelled to endure the inclemencies of seasons : and unsheltered, uncovered, conflict with stormy rigors, and the extremity of piercing cold.

8. They are wet  
with the showers of  
the mountains, and  
embrace the rock for  
want of a shelter.

Defenceless and almost na- 8  
ked, they are exposed to the trickling dews and pouring rains : dens of the earth, and the ragged cavities of huge mishapen rocks, being their only refuge or harbour.

There

another, reaping, by plunder, their corn of different sorts which they mix together, — and they make even the latter growth (as well as the first) the vintage of iniquity. The *Chaldee Paraphrase*, LXX, and author of the *Vulgate*, read, not *belilo*, his corn, but *beli lo*, not his, i. e. they reap that which is not their own. *Comp. Matt. xxv. 24.* To connect them with the context, it is most natural to understand the expressions of the poor, who were seized and forced to perform for the wicked, his most servile and laborious offices of reaping his corn and gathering his vintage. Then what follows comes in with the greatest propriety.

1 *Naked*, as *Schmidius* observes, commonly denotes a thin and slight, or fordid and ragged apparel : and the cloathing here alluded to, was that particular kind of garment or covering, in which the *Arabians* in ordinary slept ; and which defended them from the cold of night, or rigors of winter.

SECT. 36.

Job xxiv.

9.

There is nothing cruel or detestible these exactors stick at : they force the innocent and tender infant and orphan from the care and embraces of its fond parent. And if ever they do the least favour, or lend the smallest assistance to the necessitous, these gripping usurers require a pledge and full security until it is refunded.

10 If it be his only apparel they keep it, and abandon him to the ignominy and misery of entire nakedness : neither do their hearts relent to divest the hungry and starving of his subsistence.

They

9. <sup>m</sup> They pluck the fatherless from the breast, and take a pledge of the poor.

10. They cause him to go naked without cloathing, and they take away the sheaf *from* the hungry.

<sup>m</sup> *Mudge* proposes to throw this into a parenthesis, as giving a reason for the nakedness of those poor miserables, as he styles them, *viz.* because they have been forced in a way of pledge, to part with their clothing to their wicked oppressors, who will not scruple to take even what covers the breast that suckles the orphan, infant, &c. After which is continued the description of those oppressed creatures who must go their errand naked, and serve them in their harvest and vintage, without daring to eat or drink of them. It must be confessed hard-hearted to tear from the mother's breast what covered it, but much more cruel to rend away and expose the sucking infant, in order to employ her in some slavish service. And as the images grow, this most probably is the meaning. And as to the poor, what had they, or what could they lay in pawn even for a morsel of bread, but what was necessary for them to keep ?

11. <sup>n</sup> Which make  
oil within their walls,  
and tread their wine-  
presses, and suffer  
thirst.

They suffer them to want <sup>SECT. 36.</sup>  
common sustenance, by whose  
tantalizing labours in the ma- <sup>Job xxiv.</sup>  
nufacture of their oil and wine, <sup>11.</sup>  
they are peculiarly profited.

## S E C T. XXXVII.

Job continues to set forth the wretched state of mortals  
on this habitable earth ; and numberless scenes of  
most barbarous wickedness that were unpunished,  
practised in it. Injuries, murders, robberies were  
committed ; but no visible redress before death,  
which seemed only to dispatch them for justice and  
retribution to an important hereafter. Ver. 12,  
to the end.

J O B xxiv. 12.  
M E N groan  
from out of  
the

J O B xxiv. 12.  
I F the transition be made <sup>SECT. 37.</sup>  
from rural scenes, to com- <sup>Job xxiv.</sup>  
bined <sup>12.</sup>

<sup>n</sup> *Schultens* interprets this passage of labouring among  
walls, orderly ranks, or regular dispositions of olives and  
vines, in the open sky, and under the sultry beams of a me-  
ridian sun : where their skin must be parched and their  
thirst violent : and yet they were not allowed to anoint the  
one, nor allay the other. An allusion to the manner in  
which they anciently manufactured their oil and wine.

<sup>a</sup> מְתוּתִים, *Schultens* renders *mortuos*, *dead men*, which it  
may not improperly signify : but most commonly is used for  
men in mean low conditions. The same author refers the  
last expression to the most bitter complaints wherewith the  
tyrannically oppressed wearied heaven ; and renders  
לֹא־הָיָה לָהֶם, *ponere in nihil*, by הָיָה לָהֶם, *ducere pro*  
*nihil*, *effecere ut nihil sint* : that is, connive at, or pay no  
seeming present regard to them. It need not be confined  
in a paraphrase to these complaints and lamentations, for  
what

SECT. 37.  
 Job xxiv.  
 12.

bined bodies and larger societies of mankind in towns and cities, in what better state are human affairs? or in what more populous places does not innocent blood cry aloud for vengeance? and the shrieks of the wounded, or groans of the expiring, stun your ears? and yet the thunder sleeps, the forked lightning flies not; neither do the laws of men, nor judgments of God, inflict due punishments.

- 13 They habitually act in direct opposition to the clearest light of their own reason and conscience: they seem entirely ignorant of the plain honest ways of piety and virtue: they never continue to observe any settled regular course, or persist in rational and manly practice.

The

the city; and the soul of the wounded crieth out: yet God layeth not folly to them.

13. ¶ They are of those that rebel against the light, they know not the ways thereof, nor abide in the paths thereof.

what is neglecting or not attending to them, but not controuling or punishing those who gave occasion for them?

¶ *Schultens* interprets this of not being conversant with the light of days, not appearing in publick as honest men; but hiding themselves in night and darkness, with bats, and birds which shun the light, *i. e.* they did not aspire after honourable stations and actions in the commonwealth; they were averse to the royal ways of virtue, piety, and religion: neither would they cultivate the least commerce with them.



14. <sup>9</sup> The murderer rising with the light, killeth the poor and needy, and in the night is as a thief.

The cruel and blood-thirsty murderer is timely and eager to execute his deliberate execrable purpose, and sacrifice the defenceless and necessitous : and when the darkness of night comes on, he personates, if not acts, the secret thief or clandestine robber.

SECT. 37.

Job xxiv.

14.

15. <sup>1</sup> The eye also of the adulterer waiteth for the twilight, saying, no eye shall see me : and he disguiseth his face.

The expecting eye of the vile adulterer wishes and longs for the shade and twilight, to gratify his unrestrained carnal passions, and infamously defile the marriage bed : saying, darkness prevents discovery ; he moreover veils his face that it may be impossible to distinguish his person.

16. In the dark they dig through houses, *which* <sup>2</sup> they had

Again, houses are no certain security from injury and violence : in the day-time robbers,

<sup>4</sup> The above author, and the learned *Mercer* before him, understand this of the ancient *ficarii*, rather, perhaps, *Arabic banditti*, who at mid-day involved themselves in darkness, and out of thickets, woods, and obscure retreats, suddenly rushed upon, robbed, and murdered unwary travellers.

<sup>1</sup> *Ab. Ezra* and *Mudge* apply these characters as rather belonging to the thief or house-breaker than the adulterer : but the word seems only used to signify *adultery*, or idolatry, stiled spiritual fornication or adultery : and moreover, this appears to be the natural order of crimes : and dishonouring the marriage bed properly reckoned next in turpitude and malignity to downright murder.

<sup>2</sup> *Schultens* and *Chappelow*, with the *LXX*, *Schindler*, and *Ab. Ezra*, instead of referring this to the houses marked, read

SECT. 37. robbers, unobserved, mark  
 one or other of them to under-  
 mine, or force and plunder;  
 Job xxiv. 16.

and in the night perform their desperate enterprises. As unfavourable to their designs and actions they industriously shun the light.

17 The appearing dawn to such criminals has the greatest danger in it, and disperses them with the utmost precipitation: death is not accompanied with more gloomy horrors, than the sight of any man living who knows and may detect them.

18 There is something constant and perpetually shifting,  
 as

had marked for themselves in the day-time: they know not the light.

17. <sup>1</sup> For the morning is to them as the shadow of death: if one know them, they are in the terrors of the shadow of death.

18. <sup>2</sup> He is swift as the waters, their portion

read it, without any dependence on what goes before, *de die semet sigillant, vel occludunt*; they seal up, they keep themselves close in the day-time, so as not to be seen: they seal up the day that they may not be seen in it. Literally it is, *in the dark he diggeth through houses*: or, interpreting *hatar* as an impersonal; in the dark there is a digging, &c. In the day-time they had marked, or sealed, *לָבוּ*, for themselves, they know not the light. The sense is not greatly affected by the former interpretation, but the latter seems preferable: and the sentiment about secreting themselves is expressed very strongly in the following verse.

<sup>1</sup> Chappelow interprets, *ci jachdaw, cum simul*, and reads, *when they assemble together, the morning, &c.*

<sup>2</sup> Chappelow proposes to read, instead of *kal bu*, he is swift, *קלדרוא*, a verb in the Arabic form — *wiles sunt*, they are lightly esteemed. And by *derec ceramin*, instead of the way of the vineyards, to construe from the same Arabic, the way of virtue, honour, nobility, generosity, &c. Mudge interprets,

portion is cursed in the earth : he be- holdeth not the way of the vineyards.

as well as vile and wicked, <sup>Sect. 37.</sup> in the temper and dispositions of such a one : there appears <sup>Job xxiv. 18.</sup> a kind of curse upon, so that he does not truly enjoy, but pervert whatever he possesses : and his life is commonly short, as it is ignominious, so that he survives not many harvests and transient seasons.

19. \* Drought and heat consume the snow waters : so doth the grave those which have sinned.

As an excess of drought, 19 and violent hot weather melt and consume the snow waters, so do his inordinate pursuits

interprets, he should be uprooted from the earth, and swim down the torrent of time, as a weed torn away is carried down a stream of water : their patrimony, which they so much abused to the oppression of the poor, *ver. 6, &c.* should be cursed, and every thing reversed to him : his vineyards, instead of a rich foliage, dry and barren : the hot weather, which, for others, matures the grains and juices, to him be made an inundation of melted snow, or violent rains like it, to sweep off all his harvest : his sin, instead of bringing him pleasure or profit, an immediate means of his slipping [כִּנּוּן has that idea in it] down into the region of death, which should stand ready yawning to receive him. Some understand the passage of flying his country and turning pirate : which seems too modern an interpretation.

\* The learned *Schultens* seems to understand this allegorically of lewdness and debauchery ; and thus applies the various phrases. *Vid. p. 688.* I leave it as a conjecture whether the snow waters, here mentioned, were not such as, the foregoing winter, they had deposited in vaults under ground to use in summer ; as snow seldom falls to any degree during the latter season ; and a custom of this sort has prevailed in eastern parts ?

SECT. 37. and irregular passions frequently dig for him an untimely grave: and dispatch him to that invisible state where they are to be accounted for.

Job xxiv.  
19.

20 So far from being the concern and care of his tender parent to lament and grieve for him, she shall wish that she had never bore or known him: he shall be greedily devoured by insects: no memorial of him shall be preserved: and as a tree or branch which is split, or broken off from the roots, or a ship that is suddenly wrecked, so he perishes.

21 Where he could not have the least pretence for insult and

20. The womb shall forget him, the worm shall feed sweetly on him, he shall be no more remembered, & wickedness shall be broken as a tree.

21. y He evil intreateth the barren  
that

y S. Jarchi explains this passage from a custom it was to take two wives; one *le-tashmish*, *ad officium leli*; who was to drink the cup of barrenness, *i. e.* a potion to hinder *lo-teled*, *from bearing*: decking her with the choicest ornaments, and feeding her with the most delicious banquets. The other was kept *le-banim*, *for children*: who was clothed in widows garments, and made a mean and fordid appearance. Then the sense would be — he pampers the barren woman that beareth not: *i. e.* he intends by this means she shall not bear: and doth not good to the widow: *i. e.* he is churlish to the other, who mourns like a widow, and serves for no use but to increase his family. This is rather talmudical than reasonable and solid. רעה signifying to feed as well as vex. — Some have interpreted the words of abandoning himself to criminal converse with harlots, and keeping of mistresses; calling his wife widow, and treating her

that beareth not : &  
doeth not good to  
the widow.

and ill usage, and her own affliction for not being a joyful mother should have moved

SECT. 37.

Job xxiv.  
21.

his pity ; even in the unhappy case of sterility, he triumphs over the reproach and aggravates the misfortune ; and shews no kindness or compassion to the desolate widow.

22. \* He draweth also the mighty with his power : he riseth up and no man is sure of life.

By meer dint of power and wealth, he forms the strongest connections and alliances to support and defend himself : he rises to posts of authority and seats of judgment, and the life, neither of rich nor poor, is secure if he can take it away with impunity.

23. \* Though it be given him to be in safety,

And there appears to be an impunity, and a peculiar indulgence

A a 2

her as if he was not her husband. This sense is more suitable to modern times : from the beginning and in ancient ones it was not so infamously common : and the meaning to be only, that he was so wicked to insult her who was desirous of, but whom nature had denied the principal blessing of the marriage bed, and to oppress the helpless widow.

\* This interpretation seems agreeable to the literal rendering of the original. *Ab. Ezra* understands, he draweth, *i. e.* he layeth wait for the strong and mighty, he knows when he rises from his bed, that he is sure to die. And *Chappelow* expresses it, though his power reacheth even to the mighty, yet he is always upon his guard ; for he places no confidence in men of wealth and fortunes.

• Literally it is, *det, vel imputet sibi in fiduciam* : he may give, impute, or make safety to himself ; and he may rely, support, or lean on as a prop or shield : but his eyes upon their ways.

SECT. 37. *dulgence and security granted him, whereupon he depends and reposes himself: such persons seem full of self-confidence and especially favoured: nevertheless, their courses are narrowly observed, and the omniscient Being is perfectly acquainted with their true character and all their proceedings.*

Job xxiv.  
23.

24. Their exaltation indeed is of no long continuance, (this whole mortal life is but short) before the scene changes, their glory vanishes, and they are compleatly humbled: in common with the rest of mankind they are removed out of the world by death: as a kind of richer harvest, in the height of their glory are cut down, droop, and die.

25. If this be not the real promiscuous state of affairs in this probationary world; that the pious and upright are frequently oppressed and injured; the wicked and ungodly through their whole lives unpunished and even prospered; so as plainly to lead all considerate persons to a future world for retribution; let what I have advanced be disproved; and all this discourse shewed to be nothing to the purpose.

safety, whereon he resteth: yet his eyes are upon their ways.

24. They are exalted for a little while, but are gone & brought low: they are taken out of the way as all other, and cut off as the tops of the ears of corn.

25. And if it be not so now, who will make me a liar, and make my speech nothing worth.

## CH A P. XXV. S E C T. XXXVIII.

*Bildad, in order still to prove that Job was wicked and punished, and induce him to acknowledge this, represents the infinite attributes and reëlitude of the divine nature and dispensations ; and the comparative imperfection of all men : therefore insinuates, that to own himself ungodly would be only to confess that he was an human being. Ver. 1, to the end.*

J O B XXV. 1, 2.  
**T** H E N <sup>b</sup> answered Bildad the Shuhite and said, dominion and fear are with him, he maketh

J O B XXV. 1, 2.  
**T** O the foregoing doctrine, concerning a permissive Providence with respect to the miseries of the  
 A a 3 righteous,

SECT. 38.  
 Job xxv.  
 1, 2.

<sup>b</sup> *Peters* observes, that this is *Bildad's* last weak effort : they all found themselves quite baffled in their purpose, which was to make *Job* confess himself guilty of some enormous crimes, which they rashly supposed to have drawn down this heavy judgment upon him ; instead of ingenuously owning themselves in the wrong, which (if one may guess from the usual issue of disputes) is one of the hardest things in the world ; this grave antagonist satisfies himself with an evasive answer to this purpose, *viz.* that no man, strictly speaking, can be justified before God ; man being at best a frail and fallible creature, and God a being of infinite purity and perfection ; which is an argument that concerned *Job* no more than themselves, but must involve them all, without distinction, in the same class of sinners. *Crit. Diss.* 4to. p. 426.

*Cocceius* interprets this speech as severely satirical, and as intimating that men, desirous of disputing with God, should not be admitted into the placid calm abodes of heaven. Is not the ancient tradition of the angelic revolt here alluded to ?

SECT. 38. righteous, and the prosperity of the wicked ; and its plain reference to a future judgment, *Bildad* answers : — absolute and universal dominion, with a consummate and most tremendous perfection, necessarily appertain to a boundless Being, an independent and immutable Deity : he presides in, and with infinite ease regulates the worlds above, so as to preserve in them the exactest order, tranquillity, and entire harmony.

Job, xxv.  
1, 2,

maketh peace in his high places.

- 3 Is there any way of reckoning his multiplied and amazingly diversified charge ? Is it possible to number or muster his immense forces ? And which of his various and universal productions do not his all-seeing eyes behold, and his

3. <sup>c</sup> Is there any number of his armies ? and upon whom doth not his light arise ?

<sup>c</sup> *Mudge* seems to differ widely from *Peters* as to this speech : nothing, says he, can be said stronger than this short speech of *Bildad*, to take down the presumption of a man who would insist upon his righteousness before the tribunal of God. He is surrounded, he says, with majesty and terror, when he is exercising retribution upon his lofty tribunal, sitting on his tribunal of justice : terror, for who can number the powers that stand ready to execute his sentence ? and sovereignly awful he is by a light, which, by its superior lustre, must eclipse every one that stands before it : see the moon and stars how they are eclipsed before the light of his which the sun dispenses : and would man, such rottenness as he is, maintain his purity before the all-penetrating light of God in person ?



his all-quickning beams shine SECT. 38.  
upon ?

4. How then can man be justified with God ? or how can he be clean *that is* born of a woman ?

In what respect then is it to be supposed, that frail and mortal man should be able to assert his own piety and righteousness ? Or what ground of claim can he have to innocence and holiness, who is only the offspring of an unstable weak woman ?

5. Behold even to the moon, and it <sup>d</sup> shineth not : yea, the stars are not pure in his sight.

Lift up your eyes to yon <sup>5</sup> illustrious moon, it is shade in comparison with his glorious person and august throne : and the glittering stars are dim and obscure, nay dark and hidden when he beholds them.

6. <sup>e</sup> How much less man *that is* a worm : and the son of man *which is* a worm ?

How then shall so defective, frail, and despicable a being as man is, appear to vindicate himself before his august tribunal ? or the offspring of this earth-born creature dare to think of standing in his presence ?

<sup>d</sup> Instead of deriving the original word from *ללה*, to shine, praise, or boast, Schindler proposes to take it as it stands, for a tabernacle or moveable tent ; and to render, *behold even to the moon, and it cannot expand or dwell* : that is, *it will not be in its tent which is the firmament*. The passage seems more uniform and beautiful to take it as translated, and shining of the moon to lead the purity and brightness of the stars.

<sup>e</sup> To avoid a tautology Chappelow proposes, from the Arabic, to render, *rimmah, corruption or putrefaction, and tole yah, a worm*.

## CHAP. XXVI. SECT. XXXIX.

*From the foregoing evasive and general discourse of Bildad, Job takes occasion, as was truly given him, to triumph. He treats him as having given up the argument; and, on the subject of the divines attributes, which Bildad had briefly hinted at, shews his own much more adequate and extensive knowledge. Ver. 1, to the end.*

SECT. 39. **B**ILDAD having concluded his short and spirited description, *Job* remarks to the following purpose. Pray, in what respect does your pompous reasoning on the divine inexpressible greatness, afford assistance to a just man in the lowest degree of indigence and weakness? or how is your parade on man's imperfection and unworthiness, likely to support one innocently sinking, under the weight of affliction and adversity.

JOB xxvi. 1, 2.  
Job xxvi. 1, 2.

JOB xxvi. 1, 2.  
**B**UT Job answered & said, 'how hast thou helped him that is without power? how savest thou the arm that hath no strength?

What

*Chappellon* proposes to render, with the *Targum*, why dost thou help without power? why dost thou save with a weak arm? This rendering is literal, neither is the sense greatly altered if we follow, as seems most suitable to *Job's* circumstances, our own translation.

3. <sup>g</sup> How hast thou counselled him that hath no wisdom? and how hast thou plentifully declared the thing as it is?

What arguments or *Sect. 39.* *Job xxvi.* <sup>3.</sup> sentiments have you offered to convince or instruct him, whom you supposed grossly mistaken, and wholly destitute of solid just principles? and whence does it appear, as you proposed, that you have better stated the case, or given a clearer fuller view of the matter in debate, with its grounds and reasons.

4. <sup>h</sup> To whom hast thou uttered words? and whose spirit came from thee.

To whom, that it was at all suitable, or could be in the least degree beneficial, have you directed this speech? and whose spirit and doctrine was it, not your own, nor yet, perhaps, a divine one, that broke

<sup>g</sup> The above author, conformable likewise to the *Targum*, renders this verse, *why dost thou give counsel without wisdom? and why dost thou discover prudence for the sake of contention?* In order to support this version he supposes the original to be *la-rib, ad litem vel contentionem*, not *la-rob, ad multitudinem, plentifully*. It was true that they had talked in this manner; but the usual interpretation seems full as agreeable to the design of this introduction to a very copious enlargement: besides, *Job* had sensibly felt his friends various strokes of rancorous contention; but does not appear to have had any very high idea of their prudence.

<sup>h</sup> *Chappelow* renders this, *with whom hast thou uttered words? and does my breath come from thee?* supposing the transcriber by mistake wrote *nishmath mi*, for *nishmathi*, as at the third verse of the next chapter, *Job* saith *nishmathi*, my breath is in me. As *Bildad* plainly repeats part of *Eliphaz's* oracle, may it not be more probable that *Job* alludes to this? and intimates that he had repeated it to very little purpose.

SECT. 39. broke from you so abruptly  
and impertinently ?

Job xxvi.

5.

If you was desirous to illustrate the adoreable greatness of the supreme boundless Deity, you might have done this much more agreeably to the subject, by shewing how it extends beyond this visible world ; and how the ancient *rephaim*, giants, or rebels against God, shall be brought forth again, from under the waters with which they were overwhelmed at the flood ? and their neighbours, those wicked souls that have been since gathered to their assembly.

6 It is moreover his prerogative, to behold and dispose of

5. <sup>i</sup> Dead things are formed from under the waters, and the inhabitants thereof.

6. <sup>k</sup> Hell is naked before him, and destruction

<sup>i</sup> Some have interpreted this of *beautiful shells, pearls, metals and minerals* : others, as *Pineda*, by *giants* understand *whales*, and by *their neighbours*, a *little fish*, called by *Pliny musculus*. As *Peters*, from whom part of the paraphrase is taken, has observed, the *Chaldee Paraphrase*, LXX, and *Latin Vulgate*, all translate *rephaim*, giants : and *cholel* properly denotes the pains and throws of child-birth. See *Pet. Crit. Diff.* 4to. p. 359.

He adds, (p. 369.) these giants in strength and stature, as well as impiety that were overwhelmed by the flood, were not then called *rephaim*, but *nephilim* and *gibborim* ; perhaps the name was not given them till after their death.

<sup>k</sup> *Mercer* understands by שְׁאֵל, the center and low parts of the earth : and *Le Clerc*, subterraneous places, and therefore the grave. Others interpret it of the deepest places of the

struction hath no covering.

of men as he thinks fitting SECT. 39.  
in *sheol*, or the region of departed souls; and nothing can Job xxvi. 6.  
hinder in the place of torments, where the impenitent and undone are punished.

7. He stretcheth out the <sup>1</sup> north over the empty place, and hangeth the earth upon nothing.

His power must be infinite who formed the northern pole, and stars which revolve with it, as it were to overlook and survey the earth; or stretched our hemisphere, even the whole sky, over the vast void: and, without any visible supports or ligaments, suspended

the earth, and especially of the hell of the damned: and in the same manner אֲבִדוֹן, of the double destruction; one of the body to be consumed, the other of the soul. Then they understand the fifth verse of the general resurrection. And thus *dominion and fear were with God*, in a more solemn dreadful sense than *Bildad* seems to have represented. The meaning seems to be, that the almighty power extends to, his eye beholds, and his wisdom directs in the invisible state, and even in the place of torments.

<sup>1</sup> *Schultens* deriveth this word from צִפֹּר, signifying to look out as from a watch-tower; which agreeth very well with the elevation of the northern pole, and the stars which revolve about it, as it were overlooking and surveying the earth. And so the north may denote as expressed in the paraphrase. *Chappelow* supposes *north*, not to point out any distinct climate, — but every part of the world. And by *tahu*, as *Gen. i. 2*, understands vanity and emptiness. Thus it may be argued, that *Moses* was acquainted with this book, and that his account is the ancient one of the creation. So the Latin poet.

Ponderibus librata suis —

Terræ pilæ similis, nullo fulcimine nixus.

Nec circumfuso pendebat in aere tellus.

*Ovid.*

SECT. 39. suspended this mass of earth  
in the yielding air.

Job xxvi.  
8.

The same Omnipotence is moreover wonderful in wrapping the waters as it were in a garment, or binding them together with cords, in his thick clouds: neither does the cloud burst asunder with their greatest plenty or immense weight.

- 9 Our prospects are narrowed, and he placeth beyond the utmost extent of sense, hiding with intercepting clouds the too dazzling view of his own sublime mansion, or that glorious abode where he vouchsafes ineffable manifestations of his peculiar presence and perfection.

8. <sup>m</sup> He bindeth up the waters in his thick clouds, and the cloud is not rent under him.

9. <sup>n</sup> He holdeth back the face of his throne, and spreadeth his cloud upon it.

As

<sup>m</sup> It is very observable how elegant and beautiful, as well as philosophical and rational, this account is of the generation and direction of clouds: how the water is exhaled, how condensed and rarified, strained, purified and distilled with inimitable art, and in all fitting proportion to answer the most beneficial purposes.

<sup>n</sup> *R. Lewi* comments here, he retaineth and condenseth the air which is upon the face of the firmament of heaven, which is called *the throne*, *Isai.* lxvi. 1, *Psal.* ciii. 19. And *Chappelow*, instead of *spreadeth parcels*, proposes to read, *compress tenens expandens*. Some understand this of the sun which is placed at a proper distance, and our atmosphere betwixt us and it. Are not the images sublimer, if we understand by throne what is mentioned both in sacred and profane authors, of a certain peculiar place wherein the omnipresent Being gives extraordinary displays of his astonishing, perfections?

10. ° He hath compassed the waters with bounds, until the day and night come to an end.

As of all other parts of SECT. 39: this system, he hath circumscribed within such limits, and Job xxvi. 10. determined by such laws, both the unruly element in the upper regions, and that upon this terraqueous globe, as shall remain stedfast and unaltered till the final period of time, and grand dissolution of all things.

11. P The pillars of heaven tremble, and are astonished at his rebuke.

And how easy is it for him 11. who formed the azure sky at first, to destroy the whole goodly fabrick? For if he be displeased and only chide, what tremors and convulsions do its most stable parts suffer? and the lofty roof of heaven, when his tempests rage, his lightnings blaze, and thunders roll, shake; and appear in the utmost agitation, horror and confusion,

° This has been interpreted of the tides increasing and decreasing according to the state of moon. *Schultens* understands it of that immense complex or circle of the universe, styled, *ch. xxii. 14, the circuit of heaven*, or the mundane system, the laws whereof are so established that they shall not be dissolved before the final consummation of all things.

P Some understand by *pillars*, &c. the four elements. Others, the highest hills. And *Mercer*, more reasonably interprets it as a metaphor taken from edifices and temples, which are commonly supported by pillars, to denote that heaven seems in commotion, the air shocked, and nature in the most terrible throws and agitations.

SECT. 39. confusion, at the ecchos of his

alarming voice.

Job xxvi.

12.

The united force of successive waves in a boiling sea, his omnipotence easily and instantly separates: and let them be ever so impetuous and boisterous, casting on shore sea monsters, sky, earth and ocean intermingling, the least exertion of his matchless abilities obstructs and assuages them.

13 All the splendour and glory of the starry heavens was formed,

12. 9 He divideth the sea with his power, and by his understanding he smiteth through the proud.

13. 7 By his spirit he hath garnished the heavens;

9 As *Peters* and several other critics have observed, this is rather a description of a tempest than the destruction of *Pharoah*, &c. the word translated *divide* not being the same with that used *Exod.* xiv. but signifying a violent breaking and tossing of the waves, as in a storm, — and *proud* may allude to the swelling waves. From the use of the phrase elsewhere, some ancienter piece of history than that of *Pharoah* is probably alluded to. *Crit. Diff.* 4to. p. 31.

Some render, he ruffleth the sea, and he smootheeth it — others understand by *proud*, sea monsters, whales, &c. which in violent storms are cast on the shore. *Ijai.* li. 9.

7 There are various senses put upon this passage: some understand it allegorically of the grand restoration or renovation, when all things shall become new: the heavens shine in the utmost splendour, and satan, the old serpent, be bound in adamant chains. Others, of wars in heaven and the fall of the angels; when those exalted stations were cleared of apostates, and the head of this accursed band triumphed over. As the two foregoing verses, one of them represented the air in commotion, the other, the sea in agitation: perhaps this may only shew how the former is cleared by the winds, the other deafened and made rest by bringing on a calm. Then the crooked serpent, the leviathan or crocodile must be put for the watry element it dwells



heavens ; his hand  
hath formed the  
crooked serpent.

ed, and is readily restored by his spirit, providence, or powerful winds which disperse the clouds: and he lays to sleep the raging billows of the foaming seas, with the most dreadful monsters which inhabit them.

SECT. 39.  
Job xxvi.  
11.

14. " Lo, these are parts of his ways, but how little a portion is heard of him ? but the thunder of his power who can understand ?

What I have observed is only a short sketch, or a few outlines, of the various wonderful operations of the immense power of the supreme intelligence : we hear but whispers and small hints, compared to the regular series of his most eloquent and mighty acts : as his rolling thunder and its bursting cracks fill us with silent awe, it would not perhaps force the highest admiration, but being too big for our finite capacities, swallow up all our thoughts, should he discover his heavenly Majesty, or reveal the amazing steps of his universal providence.

dwells in. *Schmidius* interprets, by his spirit or hand he hath adorned heaven, not only as a most elegant habitation, but full of glory and joy for his angels and the blessed : and on the contrary, hath inflicted the pain and misery of eternal torments on the devil and his angels.

\* This conclusion hardly can be interpreted, and its sublimity not apparent. Some interpret, all that we can learn or know of God is but like the lowest whisper in comparison of the loudest cracks of echoing thunder. *Mudge* renders — what a series of noble acts is the account that we have heard of him, but the height of his majesty who can puzzle himself to understand ?

C H A P.

## C H A P. XXVII. S E C T. XL.

*Job, in expressions that are sententious and truly nervous, protesteth his sincerity : and, though the afflictions Providence had suffered to befall him, occasioned his friends to form very unjust judgments of him ; yet, that he would never depart from his integrity, nor justify their proceedings. This leads him to descant upon the vile character, and certain wretched fate of an hypocrite. Ver. 1, to the end.*

J O B xxvii. 1, 2.

SECT. 40.  
Job xxvii.  
1, 2.

*J*O B's three friends not interrupting him with any further animadversions, he continues

J O B xxvii. 1, 2.

*M*oreover Job continued his parable, and said, *as God liveth who hath*

\* The original is a strong asseveration, and extremely beautiful : literally it is — *God liveth, he hath taken away my judgment ; and the Almighty he hath embittered my life : nevertheless, all the while animal life in me, and the spirit of God in my nostrils : if my lips shall speak wickedness, or if my tongue shall utter deceit.* As to Job's asseveration it is an Hebrew proverb, *he sweareth not by the life of the king, who doth not love and revere him.* Schmidius interprets, *God liveth, who doth not any more treat me with that benign and beneficent judgment that he used to do, when he bestowed all good things on me.* Le Clerc, who suffers me not to be judged equally with him, that I may prove my innocence. From what follows Job seems referring to the judgment of his friends, occasioned by his adversity. Schultens interprets, that with hands lifted up to heaven, he most solemnly binds or confirms it, that he had spoken nothing in the way of craftiness or subtlety : but that earnest desire he had expressed of maintaining his integrity, proceeded from the purest conscience, and the most religious veneration towards God ; and from the same springs he should

hath taken away my judgment, and the Almighty *who* hath vexed my soul.

continues the discourse in the following most rational and solemn manner. — As sure as the eternal and immortal God hath life in himself and never can die, who, by his afflictive providences, hath given occasion to my ill-judging friends, at least they have thence taken it, to tarnish my character, and torture my very heart with their most virulent reproaches ;

SECT. 40.

Job xxvii.  
1, 2.

3, and 4. All the while my breath *is* in me, and the spirit of God *is* in my nostrils ; my lips shall not speak wickedness, nor my tongue utter deceit.

So sure, while I am favoured with life, sense, and understanding to distinguish betwixt what is true and false, right and wrong ; all my expressions, on every account, shall be under the influence of the laws of religious virtue : when I say I am an upright man, it shall be what I am conscious is true ; and when I declare I am not ungodly, though greatly afflicted, it shall

3, 41

should also further discourse. Then the third verse he makes a parenthesis, and renders different from our translation — *etenim præstantissima mens animi ; spiritusque Dei in naso meo.* For the understanding of my mind is most present, &c. that is, I am *compos mentis* : my afflictions have not broken my spirits, or distracted my mind, but it is yet in its full vigour. This does not greatly alter, nor perhaps at all improve the sense, if the words would bear it, therefore need not be insisted on.

SECT. 40. be what my inmost thoughts,  
 testify.

Job xxvii.  
 5.

Though I am quite cast down and miserable as it is possible almost to be in this life, yet God forbid that I should justify your censures of me, by owning that I have played the hypocrite or been secretly wicked : till the hour of death no man shall ever attempt to divest me of what is dearer to me than life, even my sincerity of virtue, but I will defend it.

- 6 No, whatever shall befall me, I know its supreme worth, and am resolved, at all events, that I will still maintain, and still hold fast my integrity, never in the least deviating from its dictates : no, my heart and conscience shall not reproach and condemn me, that through the whole course,  
 from

5. God forbid that I should justify you :  
 " till I die, I will not remove my integrity from me.

6. My righteousness I hold fast, and will not let it go : my heart shall not reproach me so long as I live.

\* Some refer this to *Job's* future practice, and inviolable resolution concerning it. — That he would sooner part with his life than his innocence ; that he would, whatever miseries were allotted him, carry it to the grave, and appear in it before God after he had given up the ghost. *Peters*, from whom some part of the paraphrase of this passage is taken, observes, that in this and the following verses is shewn very plainly, that, in *Job's* opinion, the great difference betwixt the righteous and the wicked, as to happiness or misery, consisted in their future expectations. *Crit. Diss.* 4to. p. 257.

from beginning to the end of SECT. 40.  
 my days, any part hath been  
 wicked and hypocritical. Job xxviii.

7. Let mine enemy  
 be as the wicked, &  
 he that riseth up a-  
 gainst me, as the un-  
 righteous.

If I wish ill to any one, 7.  
 and count him mine enemy,  
 I am far from envying his  
 external prosperity, which has  
 nothing to do with his future  
 expectations; — let him, as I  
 have shewed many wicked  
 men actually do, flourish and  
 prosper as much as his heart  
 can wish here.

8. \* For what is  
 the hope of the hy-  
 pocrite, though he  
 hath gained, when  
 God taketh away his  
 soul.

His enjoying the greatest 8  
 power, wealth and affluence,  
 can never afford him, remain-  
 ing an hypocrite, any ground  
 for agreeable prospects after  
 this life: what can he think  
 will become of him when  
 death hath done its office?  
 or what comfort can such an

B b 2

one

\* As *Peters* hath remarked, there is a *meiosis* here, and  
 by the hypocrite's *having no hope*, may very reasonably be  
 understood, his being filled with the most threatening ap-  
 prehensions and *dreadful expectations*. This evidently ap-  
 pears to have been *Job's* meaning, from the following part  
 of the chapter, *will God bear, &c. ver. 9. &c.* but parti-  
 cularly from the 20<sup>th</sup>, where he describes, in a very lively  
 manner, the terror and distraction of a wicked man upon a  
 death-bed. *Terrors take hold on him, &c.* that is, he dies, as  
 most wicked men do, in the utmost tumult and confusion.  
*Crit. Diss. 4to. p. 257.*

*Gained*: the original signifies *to wound, to cut, to break,*  
*or tear off, to be covetous, and wrest others property by dishonest*  
*violent practices*: likewise *to cut or break off*, as a workman  
 when he has completed his intended work; *to perform, ac-*  
*complish, finish.* *Comp. Matt. xvi. 26.*

SECT. 40. one entertain in his retrospect  
 ~~~~~ on the past, especially in his  
 Job xxvii. prospect of futurity ?

9.

His expectations cannot but be most dreadful ; for in his greatest extremity, when all other refuge fails, will the Almighty, whom he has offended and mocked, lend a gracious ear to his most earnest supplications ? It cannot be supposed.

9. Will God hear his cry when trouble cometh upon him ?

10 Can he himself repose a firm and unshaken confidence, or take a ready and entire satisfaction in the Almighty, whom he never served or chose for his portion ? Will he find him at all times the same propitious and gracious God, whatever have been his actions and deportment ?

10. Will he <sup>v</sup> delight himself in the Almighty ? Will he always call upon God ?

I will

<sup>v</sup> *Schultens* interprets this as very emphatick, and denoting a kind of transport and exulting joy, borrowed from lovers possessing what they hoped for, and often elegantly applied to the refined spiritual pleasures of the righteous and faithful respecting the Almighty. *Psal.* xxxvii. 4, *Isai.* lviii. 15. *Mudge* understands, from *ver.* 8, to the end, as a strong irony ; for want of understanding which, he adds, *Job* has been made to say things diametrically opposite to his own sentiments. He pronounces *ver.* 11, with an air of solemnity, as if he meant to shew how God had answered the expectations he had from him in his dealings with the wicked and himself, but, contrary to all appearance, he turns at once to his friends : you see before you, in my case, the real conduct of God, and why then would you pretend to talk, as you have done, so contrary to all truth ?

11. <sup>z</sup> I will teach you by the hand of God : that which *is* with the Almighty will I not conceal.

I will freely inform you, SECT. 40.  
Job xxvii.  
11.  
upon this head of the divine dealings with hypocrites, and with wicked men in general ; neither will I be at all upon the reserve as to instructing you, what must necessarily be the unalterable designs of a most righteous God, in due time to be made manifest, touching all people of this wretched character.

12. <sup>a</sup> Behold, all ye yourselves have seen it, why then are ye thus altogether vain ?

Only I must premise, as 12  
what is confessed, and indeed obvious matter of your own constant observation and experience,  
B b 3

<sup>z</sup> The learned *Bochart* paraphrases, I do not do as hypocrites use to do, but declare to you what is the state of my mind with respect to the Almighty, under the most grievous calamity : this is too limited an interpretation, and does not so well connect with the tenour and scope of the whole passage. The sense is rather, I will explain the rules of Providence with respect to hypocrites ; which my friends, greatly mistaking, have both offended the Almighty, and injured one of his faithful servants. Or, as *Schultens*, I will place in a just light a doctrine which you have badly explained, and worse applied. Some render, by the divine assistance and conduct, — but the meaning seems to be, as *De Dieu* observes, *de manu Dei, i. e. manum Dei ; ea quæ agit, vel rationem qua manus ejus solet agere*, what he does, and the ratio of his procedure. *With the Almighty*, seems to refer to his future views and designs.

<sup>a</sup> *Junius* and *Tremellius* render, you all see, *viz.* how I behave myself under this calamity, far otherwise than hypocrites use to do. The design seems to be to guard what he was further observing ; to intimate that it did not contradict any of his former discourses ; and was no more than what they would long since have allowed, if they had not been blinded and prejudiced.

SECT. 40.  
 Job xxvii.  
 12.

perience, that some wicked men live in affluence, and even die in seeming peace and tranquillity: and on the other hand, some just ones spend their days in much misery. Both these facts are so evident, that I cannot but wonder you should contradict or make the least question of either.

13. Now it is the supreme pleasure of almighty God, and agreeable to the natural tendency and course of things, that impious, unjust, and tyrannical men, should not always go unpunished. From his perfections, and the laws of his providence, they have the justest reason to expect the dismal portion due to, and most miserable effects proceeding from their violence and oppression. And what follows, or something equally, if not more distressful, shall infallibly be the issue.

14. He who hath provoked the highest resentment of an infinite Being, and of all mankind, by repeated gross indignities and injuries, cannot be surprized if vengeance stop not at himself, but pursue his offspring; and his wretched descendants

13. This is the portion of a wicked man with God, and the heritage of oppressors, *which* they shall receive of the Almighty.

14. If his children be multiplied, *it is* for the sword: and his offspring shall not be satisfied with bread.



descendants fall by the sword, SECT. 40.  
or perish of hunger. Job xxvii.

15. <sup>b</sup> Those that remain of him shall be buried in death : and his widows shall not weep.

So it shall happen even to his latest posterity : that if they be buried at all, it shall be as in some publick calamity, in the most private obscure manner : neither shall their widows be able, be allowed, or inclined to pay them the decent rites and usual tokens of funeral mourning and lamentation.

16. <sup>c</sup> Though he heap up silver as the dust,

Though his insatiable avarice amass such quantities of silver

B b 4

<sup>b</sup> *Chappelow* understands, his children shall not long survive their father, but shall soon follow him to the grave by some sudden stroke, as *Phineas's* wife did her husband. And as the old version interprets *Psal. lxxviii. 64*, there were no widows to make lamentation. *R. Dav. Kimchi's* comment on this place is, they [the widows] being seized of a sudden with grief of heart, expired, in the same manner that *Phineas's* wife died. *Schultens* interprets, and it seems most natural, a dishonourable death, and an abject burial, putrifying above ground, or hidden in some obscure corner, without any regard, in opposition to the pride of death and pomp of rich funerals and monuments, with lamentation and mourning. To this purpose the celebrated tragedian *Aeschylus*, in *Eumenid. ver. 540*, in fine, I charge you, revere the altar of justice ; neither looking at the gain, and, kicking with an impious foot, insult it ; for the penalty will be present, and the end remain fixed : that is, if you do otherwise than what is just and right, judgment will commence, and your fate is unavoidable. The ancients, and indeed most ages, have expressed an extraordinary concern about their obsequies and rites of sepulture.

<sup>c</sup> It appears from various passages, how early a vice avarice or heaping up silver was ; and likewise the vanity of

SECT. 40. silver as there is common dust, and prepare  
 { dust, and his excessive vanity raiment as the clay ;  
 Job xxvii. provide such abundance of  
 16. changes of sumptuous apparel as there is every where clay.

17 He may prepare and design them for his own particular use and ornament, but a more worthy and righteous person shall have all the benefit : and his riches descend to be enjoyed by those who better understand their purposes, and from whom possibly he had extorted them.

17. He may prepare *it*, but the just shall put it on, and the innocent shall divide the silver.

18 As the moth which corrodes and destroys the timber or garment it resides in, or as a booth or temporary lodge, which

18. He buildeth his house as a <sup>d</sup> moth, and as a booth *that* the keeper maketh.

of apparel and luxury in clothing. See *Gen.* xlv. 22, *Virg.* *Æn.* ix. 26. *Bochart* takes notice, that the latter was laid up in their treasuries. *Hieroz. par.* ii. p. 617.

<sup>d</sup> These are two beautiful similes to express the transitory precarious enjoyment a wicked man may reasonably expect of whatever he possesses. The moth's house and its uncertain tenure, *Bochart*, chiefly from *Sol. Jarchi*, elegantly illustrates : tineæ domus est foramen, quod in veste aut panno confecit. Quæ domus est parum firma, cum alteratur indies illa ipsa tineæ tabe, qua primo constructa fuerat : donec pannus ipse, in quo domus est, in nihilum abeat. Recte igitur *Jobus* de impio, cujus labores sunt vani et irriti. *Hieroz. p.* 2. l. 4. c. 25.

And as a booth, &c. The *Targum* renders, keeper of the fruits. — *Sol. Jarchi* — of the fig tree and vine, made of slight materials : and when the fruits are gathered, taken down or neglected, so as to fall of itself, *Ijai.* i. 8, *Zion* is compared to such a building.

which a keeper erects to serve <sup>SECT. 40.</sup> his purpose for the present season, then abandons — so fruit- <sup>Job xxvii. 18.</sup> less and subversive of themselves are his schemes, and so transient and short-lived whatever he possesses.

19. The rich man shall <sup>e</sup> lie down, but he shall not be gathered : he openeth his eyes, and he is not.

The wicked rich man shall 19 die, but shall not be gathered to the assembly of good and pious souls : he openeth his eyes in the other world, and finds himself quite lost and miserable.

20. <sup>f</sup> Terrors take hold on him as waters, a tempest steal-eth him away in the night.

Many a wretched creature 20 has departed this life in the utmost tumult and confusion, but what images can describe his future misery and agony : as a violent storm in the night, when there is no seeing any way to shun the destruction, so

<sup>e</sup> *Lie down*, as *Peters* observes, from whom the paraphrase of this verse is taken. [*jishbeab*] signifies only to die, or lie down in death. *Gathered*, preserved as ripe fruit, and laid up, or conducted to the assembly of the good and pious souls departed. Or, as *Chappelow* remarks, from *Gen. xv. 15*, he shall not enjoy that happiness in a future state, which some of his ancestors are now in possession of. In hell he lifts up or opens his eyes.

<sup>f</sup> *Terrors*, the *highest* degree of terror, as the *Syriac* and *Arabic* interpret *balab*. *As waters*, suddenly, in a moment, for such is the course of rivers. *Ab. Ezra*, or, as *R. Levi*, — one terror after another without intermission, as the waters mix together in a flood. These seem to be some of the strongest images in use by the ancient orientals, to denote that inconceivable misery and destruction hypocrites and ungodly tyrants endure in that world which eye hath not seen.

SECT. 40. so unavoidable and remediless

is his fate.

Job xxvii.  
21.

The pernicious effects of a blasting east-wind upon the early bloom, and even ripened fruit and most plentiful increase : or the instant mortality and spreading desolation of pestilential scorching winds, or violent hurricanes upon man and beast ; are proper, but feint emblems of the terrible judgments which seize and torment him.

22 His probation being ended, never to be renewed, he feels the

21. The  $\text{E}$  east-wind carrieth him away, and he departeth : and as a storm hurleth him out of his place.

22.  $^h$  For God shall cast upon him, and not

$\text{E}$  Schindler observes on the east-wind, that, commonly producing bad effects, it may be a metaphor for any curse or misfortune. *Gen.* xli. 27, the seven empty ears blighted with *kadim*, the east-wind. And *Exod.* x. 13, *ruach bak-kadim*, the east-wind brought the locusts. Likewise *Isai.* xxvii. 8, as a storm hurleth, &c. *Schultens* interprets *sayyar*, to strike with a poisonous beat, — and understands by it, that infectious burning wind which the *Arabs* call *samous*, that not only kills him in a moment on whom it blows, but in a most dreadful manner discolours, turns black, and putrefies bodies : for which reason they reckon it the worst kind of destruction. See *Thevenot's* travels and particular description of it.

$^h$  Further striking images are presented of the wicked man and hypocrite's future torments ; and it may be worth considering, whether they are not all of such a sort as naturally arise out of and are most exactly suited to his former crimes. In this verse he seems represented by a defeated flying enemy amidst showers of darts : and his flight, as *Schultens* expresses it, *eternal*. [literally, *flying he flies*] with ignominy, destruction, and consternation. *Quærent mortem nec invenient, maledictio cumulatiſſima, et perditio sine fine perditura.*

not spare : he would  
fain flee out of his  
hand.

the intolerable weight of eter-  
nal punishments, and how  
glad soever he would be of  
the least abatement or miti-  
gation, may despair of ever  
finding it : his wretched day  
is come that he can neither  
avoid nor support under.

SECT. 40.

Job xxvii.  
22.

23. <sup>1</sup> Men shall clap  
their hands at him,  
and shall hiss him out  
of his place.

What shall be inflicted will  
appear deserved, richly due to  
his enormous wickedness, and  
instead of meeting with any  
lenity or mercy, he shall be  
forever excluded from all hea-  
venly happiness ; and his most  
lamentable doleful complaints  
only be aggravated with con-  
tempt, insult and triumph.

<sup>1</sup> Chappelow refers this to a storm, and quotes, in favour  
of his interpretation, *Psal.* xcvi. 8, and *Isai.* lv. 12. It is  
rather expressive, perhaps, of that last great day when de-  
cise sentences shall be most solemnly confirmed, and the  
angels and spirits of just men approve the hypocrite's final  
doom. Till then he has been kept the prisoner of justice, and  
often wished he could fly from his chains, he is now brought  
forth and exposed to everlasting infamy.

Mudge seems to have greatly mistaken the sense of this  
connected and sublime passage : upon the whole, says he,  
*Job* has been sarcastically laying together many circum-  
stances that had befallen himself as the portion of the  
wicked man : his children had been destroyed, those who  
remained had hardly bread to eat : he had been rich, but  
it was all gone at once : God had lain at him and spared  
not, for one messenger came upon the heels of another ;  
his pretended friends were then clapping and hissing at his  
misfortunes ! see here the portion of the wicked man !

## CHAP. XXVIII. SECT. XLI.

*Job gives specimens of man's contrivance and surprising industry. He enquires after wisdom, and declares the peculiar invaluable excellence thereof. He shews what it truly is, and how both within human reach, and comprized in a few words, or contained in a very narrow compass. Ver. 1, to the end.*

SECT. 41.  
Jobxxviii.  
1.

J O B xxviii. 1.

**W**E do not at present behold such tremendous events as that above described; neither can it be without some labour of the mind that they are conceived of; and is it at all wonderful, that there are difficulties in comprehending moral affairs, since those natural objects and hidden metals, which have been the bane and ruin of thousands, are not compassed without skill and pains? There is doubtless,

J O B xxviii. 1.  
**S**URE there is a vein for the <sup>k</sup> silver, and a place for gold *where* they find it.

<sup>k</sup> Silver is chiefly in mines under ground: gold is also found in the sand and mud of rivers and torrents, particularly in *Guinea*. *Glaubers* says, there is a sort of gold scarce found any where but in the drains of the mountains of *Cbili*, which they separate from the earth by washing: hence the places where it is found or separated are called *lavaderos*. Instead of vein some render the word *lavacrum*, and understand the passage of the manner of extracting the metal from the ore.

doubtless, which by arduous SECT. 41. labour has been often digged Jobxxviii. to, a silver vein, rich with <sup>1</sup> precious ore, within the bowels of the earth; and a certain place likewise, where the enterprizing and indefatigable refine gold from earth and all impure mixtures.

2. Iron is taken out of the earth, and <sup>1</sup> brass is molten out of the stone.

Of a more compact and <sup>2</sup> hard nature and quality, and more general use, is iron or steel, which originally is extracted from earthy substances: and brass and copper, which is found in quarries, and purified to serve various purposes.

3. <sup>m</sup> He setteth an end to darkness, and searcheth

And though the great Creator <sup>3</sup> hath set a boundary betwixt

<sup>1</sup> Copper is well known to be the original metal, and, fused with *lapis calaminaris*, receives the hardness and yellowness of brass. It is found in glebes, or stones of various forms and colours, which are first beaten small and washed, to separate them from the earthy parts wherewith they are mixed; after washing it is smelted, and the melted matter run into a kind of molds, to form large blocks, by some called salmons, by others cakes of copper. — To render it more pure and beautiful they melt it again once or twice. Vid. *Plin. l. xxxiii. xxxiv.*

<sup>m</sup> The Hebrew, as *Peters* observes, is, *ketz sam le-choshec u-le-col tackliib* — that is, *he hath set an end* [or an end is set] *to darkness, and an extremity to all, or to the universe, so מְחִילָל כָּל, he that formed all, that is, the universe, Prov. xxvi. 10, and עֹשֶׂה כָּל, the Maker of the universe, Isai. xlv. 24. — It follows, hu choker eben ophel ve tzalmaveth. — Hu, with an emphasis, be [meaning man, that audacious creature].*

SECT. 41. <sup>3</sup>twixt light and darknes, di-  
<sup>Job xxviii.</sup>viding the two hemispheres  
 3. from each other as by a line

or circle ; yet the industry or  
 avarice of man is without  
 bounds. He searcheth into  
 the land of darknes, and,  
 as it were, digs into the other  
 world for the hidden treasure  
 of gold and precious stones.

4 As another instance, and  
 further proof of the daring  
 spirit

searcheth out all per-  
 fection : the stones  
 of darknes and the  
 shadow of death.

4. <sup>u</sup> The flood  
 breaketh out from  
 the

creature] *searcheth out the stone of darknes, and of the shadow of death*, — he digs into another world, as it were, for gold and precious stones. *Mudge* renders for tin and lead, *tacklith*, as well as *ketz*, signifies the end, the border, or extremity of any thing. And the extremity of darknes, and the extremity of all, or the universe, he apprehends to mean the same horizontal circle which divides the light and darknes from each other. For what is above the horizon is in effect the universe to us, — at least it was so to the ancients, who considered all below it, as to them, a region of perpetual darknes. It was this upper visible hemisphere they called the world, 1 Sam. ii. 8, Job xviii. 18, xxvi. 10. He adds, the thought is very noble and sublime. It is as if we should say, in the language of *Horace*, *nequicquam Deus abscondit*, &c. He further ingeniously and very justly remarks, that as the author of the book of Job was, perhaps, the most concise writer that ever appeared in the world, and his language the most concise ; he just gives you a glimpse of things, and leaves the rest to be supplied by the imagination of the reader. His thoughts are like the gold and jewels he speaks of, precious in themselves : but we must sometimes labour hard, and go deep for them.

<sup>a</sup> As the above judicious and learned author observes, the words may be literally translated thus, — *paratz nachal me-yim ger* — *the flood interrupts, or separates from, with the stranger*. [or *me-yam ger*, from the stranger people, a *populo hospite* ; as *עַל דַּעַם*, a *populo barbaro*, Psal. xiv. 1.

The



the inhabitants: *even the waters* forgotten of the foot: they are dried up, they are gone away from men.

spirit and ingenuity of man-SECT. 41.  
kind: it appears how they Joh xxviii.  
cross the broad rivers and  
arms of the sea for com-  
merce;

The *Hebrew* will bear either rendering; for it is the pointing only makes the difference.] It follows, *bau-nisbachim minni regel, dallu me-enosh navyu*, forgotten of the foot, they appear less than men, they are tossed. The strong and lively images here set before us, he remarks, would be admired, if we were to see such a passage in *Pindar*; and that there are but two places in the book of *Job* where there is any allusion to navigation, and both shew it in its infancy. One is *ch. ix. 26*, where *Job* compares the course of human life, and the rapidity with which it passes, to the *swift ships, ships of desire, or ships of cane, or the papyrus*; that is, such light vessels as they used in passing the river *Nile*, and other great rivers and arms of the sea. *Lucan* mentions these vessels, *lib. 4*.

————— *Sic cum tenet omnia Nilus,  
Conferitur bibula Memphitis cyma papyro.*

This, no doubt, was the first essay made by mankind towards navigation; and perhaps the farthest that their skill had reached in *Job's* time. The other passage is this beautiful one before us, where the sea is not so much as mentioned, but *נַחַל, nachal, a torrent or flood* — some arm of the sea, perhaps, a few leagues over, &c. One would think that *Job* had the boat and mariners in his eye, when he describes them so poetically in these remarkable particulars. — That they are *forgotten of the foot*, that is, their feet forget them, and are no longer serviceable to them, in this very different way of travelling. — That they *lessen to the sight, dallu me-enosh, extenuantur per homine*, — they look like crows instead of men, as they go off farther and farther from the shores. — And lastly, *navyu agitantur, are tossed up and down upon the billows*. The word seems to denote an involuntary and irregular motion; as in *Psal. cvii. 27*, and in *Job's* apologue or fable, *Judg. ix.* where the *Hebrew* word translated *promoted*, signifies *moved to and fro, or tossed upon the trees*, — a lively image of the hazards and

SECT. 41. merce; where there is no path  
 for the foot of man, where  
 Job xxviii. they lessen to the sight, and  
 4. are tossed upon the waves.

5 As to this earth which we inhabit, by due cultivation and husbandry, it produces on its surface the important blessing of bread—corn: and still deeper are turned up and laid open the stratæ or beds of various minerals, sulphur, naphtha, bitumen, and other combustibles.

6 Its mountainous rocky parts how are they lined, and frequently productive of the latent treasure of jewels and valuable stones: loose ore and gold dust is likewise found in it to employ the artist's skill and talents.

7 Notwithstanding their surprising instincts and sagacity in other respects; yet this property of discovering nature's secret repositories is utterly unknown, and never has been attempted by birds of prey; not even by the quick-sighted hawk, or greedy vulture.

Young

5. *As for the earth out of it cometh bread: and under it is turned up as it were fire.*

6. The stones of it are the place of sapphires, and it hath dust of gold.

7. *There is a path which no fowl knoweth, and which the vulture's eye hath not seen.*

and the cares of government! *Pet. Crit. Diff.* 4to. p. 442-3. *Schultens* interprets the passage, of people digging under ground, and becoming, as it were, manes or shades, and quotes *Plin. l. xxxiii. 4, Senec. nat. Qu. 2. 15.*

8. The lions whelps  
have not trodden it,  
nor the fierce lion  
passed by it.

Young lions, however savage and ravenous, have never gone in search of these deep recesses : nor the fiercest and most majestick lion thirsted for what was contained in them as prey. SECT. 41.  
Job xxviii.

9. He putteth forth  
his hand upon the  
rock ; he overturn-  
eth the mountains by  
the roots.

Substances which are seemingly obdurate, and as the flinty stone impenetrable, man by arts or unwearied pains can make impressions on ; and separate their most solid parts and closest union : notwithstanding the strength and firmness of very large and mountainous bodies, he has found means to shake their foundation, or force them from their basis.

10. He cutteth out  
rivers among the  
rocks, and his eye  
seeth every precious  
thing.

He overcomes unnumbered extreme difficulties in providing fountains of water in the dry places where they are wanted, cut out of the hard rock ; and he discovers and makes advantage of whatever he finds concealed that is scarce and valuable.

11. He bindeth the  
floods from ° over-  
flowing,

He raiseth banks, and con- fineth the rapid streams within their

° Literally, *from weeping*, in a beautiful poetical manner by tears, which rise in the eye and flow down the cheeks,  
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SECT. 41. <sup>Job xxviii.</sup> their proper channels, to prevent the mischiefs of their overflow : and what was remote from human sight, hidden in subterraneous caverns, he produces to render some way serviceable or ornamental.

flowing, and *the thing that is hid*, bringeth he forth to light.

12 In all these respects man as-  
fairs and surmounts the great-  
est difficulties ; but there is  
another affair of inexpressibly  
more importance, where his  
rational powers seem to fail  
him ; or rather, where he does  
not employ and exert them ;  
and that is to search out the  
reason and nature of moral  
things, and thoroughly to un-  
derstand the noblest wisdom  
of piety and virtue.

12. But where shall  
wisdom be found ?  
and where is the place  
of understanding ?

13 There is no equivalent that  
man can weigh against, to  
form a just estimate of this  
invaluable quality : neither is  
any thing to be found, though  
it every where teems with life  
and being, upon the whole  
surface of this earth to balance  
it.

13. Man knoweth  
not the price thereof,  
neither is it found in  
the land of the liv-  
ing.

14 It is of so noble an origi-  
nal and divine a nature, that  
the

14. The depth  
faith, it is not in me :  
and

to set forth waters that swell above their channels, and ran  
over their banks.

and the sea saith, it  
is not with me.

the lowest caverns, the profoundest  
abyss, and even centre of this earth, could they penetrate and ransack it, would answer their most curious and diligent enquiries; it is not in my power, though I contain gold and silver, to exhibit what is of equal worth to wisdom : and the sea, — all my richest treasures and pearls fall greatly short of its inherent real value.

15. It cannot be gotten for gold, neither shall silver be weighed for the price thereof.

It cannot be bartered for with the greatest plenty of the most solid and pure gold : and its rate is too high for any possible weight of silver to countervail it.

16. It cannot be valued with the gold of

No species of the most valuable metal, not the shining  
C c 2 produce

¶ For the different terms by which gold is expressed, according to its kinds, country, refinement and uses. See *Jerom. comment. Isai. x. 9*, and *Chappel. in loc.* Some render, it cannot be laid on the ground, for gold, in allusion to an ancient custom of exchanging commodities by their bulk, and for that purpose laying them on the ground in separate heaps. — *Weighed*, before the art of coining was invented this appears to have been the method of traffick and barter. As to the *onyx*, *sapphire*, *chrysal*, or *gold vessels set with chrysal*, *choral*, &c. there is room for the learned conjectures of the ingenious lapidary, but, as *Mercer* observes, not much certainty of knowledge to be obtained, further than that there were early cabinets of the curious ; and that *Job* was not unacquainted with those rare and scarce things upon which an high value has been generally fixed ; and yet reckoned them as trifles in comparison with wisdom and virtue.

SECT. 41. produce of golden Ophir bears  
 any proportion ; nor the rarest  
 collection of precious stones  
 any comparison.

Job xxviii.  
 16.

of Ophir, with the  
 precious onyx, or the  
 sapphire.

17 Gold in its utmost perfec-  
 tion, and the pellucid chrystal  
 in its highest polish and bril-  
 liancy, are not worthy to con-  
 trast it ; nor ornaments, jew-  
 els, or embossed vessels of the  
 richest gold, to be given in ex-  
 change for it.

17. The gold and  
 the chrystal cannot  
 equal it : and the ex-  
 change of it *shall not*  
*be for* jewels of fine  
 gold.

18 I cannot admit coral and  
 pearls to come in competi-  
 tion, nor put them on the list,  
 as foils to set off heaven-born  
 wisdom ; which has more  
 attractive charms, is better  
 worth, and draws more in  
 weight and value, than the  
 richest strings of glittering  
 rubies.

18. No mention  
 shall be made of co-  
 ral, or of pearls : for  
 the price of wisdom  
*is* above rubies.

19 The Topaz of *Cush*, or the  
 precious stone of *Arabia*, is  
 not of equal estimation : it  
 shall

19. The<sup>9</sup> topaz of  
 Ethiopia shall not e-  
 qual it : neither shall  
 it be valued with pure  
 gold.

<sup>9</sup> The *Arabians* are represented as neighbours of the  
*Cushians*, 2 *Chron.* xxi. 16, not of the *Ethiopians*, neither  
 has any author spoken of the precious stones of *Ethiopia*,  
 — whereas frequent mention is made of the *Topazes* of  
*Arabia*, and *Job* doubtless here speaks of them, or of the  
*Topazes* of *Cush*. *Eff. Neu Transl. Bib.* 145. *Plin. Nat. Hist.*  
*l. v. c. 9. Solin. l. xxxv. Strab. l. xvii. Jos. Bell. Jud. l. v.*  
*c. 1.*

*Bochart* hath shewed *cush* to be *Arabia Chusitis*, and the  
*topaz* to be the produce of the island *Chitis*, belonging to  
 that country.

shall not be appraised by SECT. 41.  
 means of the greatest quan- Job xxviii.  
 tity, or most excellent species 19.  
 of manufactured gold.

20. Whence then  
 cometh wisdom ? &  
 where is the place of  
 understanding ?

From what climate or quar- 20  
 ter of this habitable earth,  
 as its natural produce, is reli-  
 gious moral wisdom brought ?  
 or, in what district or pro-  
 vince, as its peculiar genuine  
 growth, is found intelligence,  
 truth and virtue ?

21. Seeing it is hid  
 from the eyes of <sup>r</sup>  
 all living, and kept  
 close from the fowls  
 of the air.

In as much as it is abso- 21  
 lutely in the dark, to the bru-  
 tal creation, and utterly un-  
 known to the winged tribes :  
 their quickest instinct and most  
 surprizing sagacity, truly pro-  
 per and most useful for their  
 state of being, are but low  
 groveling accomplishments  
 considered with it.

C c 3

We

<sup>r</sup> Chappelow and others interpret, by any living creature on earth, or even by those ministering spirits, the angels of heaven. But in what sense can this be true, understanding by wisdom religious morals, which men may, and the blessed spirits doubtless do understand ? But the passage has a very natural and sublime meaning, when understood of constituting virtue, morals, and religion, as the point of distinction, and true eminence of man above the fowls of the air and beasts of the field. They have a resemblance in most other respects ; here is a certain difference : they are not capable of moral government, nor ever shewed the least token of religious virtue.

SECT. 41.

Job xxviii.  
82.

We have had something indeed relating to this question about wisdom delivered down to us by tradition from our forefathers; the generations of men, who have lived before us, and are now gone to the regions of the dead.

23 Amongst others, these important particulars, that wisdom in all its various parts and branches, must be perfectly understood by an omniscient God.

24 For his knowledge alike extends to, and with perfect accuracy surveys, all things and places, to the extremity of the earth, and under the whole canopy of heaven.

25 And that with a wisdom so infallible, and a power so absolute and uncontrollable, as to give a certain and determinate weight and measure, to things the most uncertain and inconstant with respect to us, even the winds and the waters.

22. \* Destruction and death say, we have heard the same thereof with our ears.

23. God understandeth the way thereof, & he knoweth the place thereof.

24. For he looketh to the ends of the earth, and seeth under the whole heaven.

25. To make the weight for the winds, and he weigheth the waters by measure.

We

\* *Destruction and death*, by an elegant figure of speech are introduced as persons and speakers. See the next note for their further explication. *Schultens* interprets these of the dissolution of the body, and its putrefaction in the grave, with the horrors of eternal death, as declaring God's tremendous majesty, and inculcating on all a religious fear.



26, 27, and 28.  
When he made a  
decree for the rain,  
and a way for the  
lightning of the thun-  
der. Then did he  
see it, and declare  
it, he prepared it,  
yea, and searched it  
out. And unto<sup>t</sup> man  
he

We have had it moreover SECT. 41.  
delivered down to us in the Job xxviii.  
same traditional way; that this 26, 27, 28.  
infinitely wise and glorious  
Being, when he made the  
world, not only displayed his  
own wisdom in the admirable  
contrivance of it; but at the  
same

C c 4

<sup>t</sup> *Peters* supposes, not improbably, as the *Hebrew* is, *vajomer la Adam*, which might be rendered as a proper name: that the first man *Adam* and no other can be meant; and that we have here a record of something spoken by God to him, not to be met with in the book of *Genesis*. But whether spoken to him before, or after his fall, is not so easy to determine. If after the fall, the words carry with them a reproof, as well as an instruction highly reasonable and suitable to the circumstances of our unhappy progenitor. As if God had said to him, *you, who in defiance of the prohibition I had given you, have been seeking after another sort of wisdom and knowledge than was proper for you; go, learn from sure experience, that your truest wisdom is to fear me, and pay an absolute obedience to my commands*. He adds,—how aptly destruction and death are made the conveyers of this great truth from *Adam*, down through his posterity; since it was the disobedience of our first parents that brought death into the world; and every instance of mortality therefore would naturally recall to the minds of them, and their descendants, the history of the fall, and read them a new lesson of obedience. — If the opinion, he further observes, of learned men be well grounded, that there was neither rain nor thunder before the sin and fall of our first parents; then here is another particular, which seems to shew that this admonition to *Adam* must be given after the fall: for God is said to give it, *when he made a decree for the rain, and a way for the lightning of the thunder*. And if he was pleased at the same time to accompany it with a display of his thunder in all its terrors, and this was the first time that *Adam* heard those awful sounds; what an impression must it make on his heart? And how could he chuse but remember it himself, and transmit it with care to his posterity? And we have  
some

SECT. 41. same time declared, in the most distinct, clear, and full manner to man, alas ! too apt to seek for another wisdom and knowledge, what was the knowledge proper to him as man, the best and truest wisdom he could ever attain unto ; which was to acknowledge and adore his Maker, guard against displeasing him, and pay all due obedience to his laws.

Job xxviii.  
26, 27, 28.

he said, behold, the fear of the Lord, that is wisdom, and to depart from evil is understanding.

some reason to believe that this might be the case, as the law was afterwards delivered from mount *Sinai* with the same solemnity. And though this admonition be here expressed in very general terms, there is reason to believe that God did see it, and declared it ; he prepared it, yea, and searched it out, numbered, established, and defined it, or gave him a distinct account of the particulars of his duty : a full and elaborate system of religion and morality. *Crit. Diff.* 4to. p. 457.

May not this refer to that original law of nature, which is, and ever will remain, perfect and most accurate, as God hath enacted, established, and promulgated it in the nature and reason of things ; but is hardly possible, in all its parts and branches, to be committed to writing ; nor even the invaluable blessings of the most perfect of extraordinary revelations to contain more than abstracts from, or references to it.

C H A P.

## CHAP. XXIX. SECT. XLII.

Job, by a very natural transition from the subject of the foregoing chapters, proceeds to give a narrative of his former dignity and shining prosperity : and how he had acted, and expressed his sentiments of the supreme worth of wisdom, by the strictest piety and an inviolable integrity, in a condition where he had abundant opportunities, and the strongest temptations to deviate from them. Ver. 1, to the end.

JOB XXIX. 1, 2.

**M**OREOVER Job continued his  
<sup>u</sup> parable, and said,  
 Oh

JOB XXIX. 1, 2.

**J**OB's friends raising no SECT. 42.  
 objections to the foregoing  
 instructive and incomparable Job xxix.  
 discourse, <sup>1, 2.</sup>

<sup>u</sup> *Mesbalim*, Solomon uses to signify a powerful commanding sentence or speech. In *Psal.* xlv. 15, it denotes a taunting domineering expression or by-word ; *thou hast made us a by-word among the heathen*. For the same reason of the original idea — a song of victory, or a triumphal speech in a good cause ; as *Isai.* xiv. 4. By *Job's* continuing his parable therefore, as *Peters* observes, seems meant, that he went on in a triumphant way of speech ; like one who had got the better of the argument, as he certainly had. *Crit. Diff.* 4<sup>to</sup>. p. 46.

Nothing, the same author remarks, could be more untoward than the conduct of *Job's* friends ; to bring a charge against him which they could not prove, and from which his well-known virtue, and the integrity of his life ought to have screened him. But though *Job* very plainly shews them the injustice and inhumanity of this procedure, nay, though he confutes them so far that they had nothing further to reply ; yet, like our modern disputants, they stood out to the last ; and had not the grace to own their mistake,  
 till

SECT. 42. discourse, he pursues it in the following important and triumphant manner : they are, alas ! now past and gone, but I can review with pleasure my former circumstances, especially

Job xxix.  
1, 2.

Oh that I were as in months past, as in the days when God preserved me :

till God himself was pleased to thunder it in their ears. — Here then we have a lively instance of the force of prejudice and prepossession. The character of *Job*, on the other hand, affords us such a spectacle, as *Seneca* [alluding to the shews of gladiators so common among the *Romans*] says, was worthy of the Deity himself to look upon, viz. that of a pious good man combating adversity. *Vir fortis cum mala fortuna compositus* : and amongst other miseries of an extraordinary kind, vexed with the unjust suspicions and the peevish accusations of his mistaken friends : and here we find him using every argument that could be thought of — appealing to the general course of Providence — directing them to instances within their own knowledge — putting them in mind of a future judgment — and when all this would not do, but they still disbelieve and persecute him, he is driven to the last argument which a modest man would make use of, and appeals to his own publick and private behaviour in the whole course of his life : and upon this occasion, after an introduction the most beautiful and artful, [for the art is quite concealed] that ever was penned in the preceeding chapter, displays such a set of admirable virtues, shews the piety, the prudence, the humanity of his conduct, in so amiable a light, with such a noble freedom, and at the same time such an air of truth, that I question whether there be any thing more beautiful or instructive in all antiquity : and perhaps a finer picture of a wise and good man was never drawn. How prudent and upright in his decisions as a magistrate or judge ! how just and benevolent in his domestick character, as a father of a family ! how untractable to all the allurements of pleasure in the height of prosperity ! and how sensible to the complaints and miseries of others ! and above all, how remarkably pious in his principles, how careful to build his virtue upon its only solid basis, religion, or the fear of God !

pecially my behaviour in them SECT. 42.  
 which improves with reflection : even those halcyon blessed days, oh ! that it was possible to recall them, when none questioned, but the Almighty favoured and peculiarly protected me. Job xxix. 1, 2.

3. When his candle shined upon my head, and when by his light I walked through darkness ;

When a kind Providence 3 distinguished me with an uninterrupted happy flow of success and prosperity : and either suffered nothing to disturb and perplex me ; or early removed and dispersed all my fears and cares.

4. As I was in the days of my youth, when the secret of God was upon my tabernacle.

As I was in the days of my 4 youth, maturity and vigour, when that august assembly, where God's counsels and decrees are passed, was held, as it were, over my habitation ; and it seemed to be his peculiar care to concert measures for our welfare, and in every respect to prosper me and my family.

5. \* When the Almighty was yet with me,

Before the Almighty, as 5 my friends have represented it, had

\* *Peters*, from whom the paraphrase is partly taken, very justly observes, that *sed Eleah*, and *sed Jehovah*, signify, either the counsels and decrees of God's providence, which are secret with respect to us, any farther than he is pleased to reveal them ; or else the assembly where these consultations [speaking after the manner of men] are held, and his decrees

SECT. 42. had departed from me, and  
 Job xxix. suspended the influences of his  
 5. more indulgent gracious Providence, when I had the most delightful of all earthly prospects, my dear children to surround me.

me, when my children were about me.

6 Before I knew adversity and hard censure on account of it; when I enjoyed the greatest plenty of rural delicacies: and both the verdant meads, and even barren rocks, freely contributed to my happiness; graced my steps, cheered my countenance, and rejoiced my heart.

6. When I washed my steps with butter, and the rock poured me out rivers of oil.

7, 8. I was not only considerable in a more private capacity, as a man of wealth and power, and head of a numerous and regular family; but distinguished

7, and 8. When I went out to the gate thro' the city, *when* I prepared my seat in the street. The young men saw me and hid them.

decrees passed. The LXX come very near the sense, but seem not to have hit the height of the image which rises to our view, and which is exceedingly grand and sublime. *Crit. Diff.* 4to. p. 28.

*S. Jarchi* understands it, when devout men assembled with me to treat of religious matters. And the next verse, when my servants or ministers were placed round about me to assist in sacred affairs.

*Schultens*, from the *Arabic*, interprets the foregoing verse, *days of my autumn*, when the ripe fruit is gathered. That, and several other phrases, seem elegant figurative expressions taken from rural life, to denote prosperity. Thus butter and oil, as well as milk and honey, were served up at their highest entertainments. *Judg.* v. 25. *Deut.* xxxii. 13. *Psal.* civ. 15.

themselves : and the aged arose and stood up.

guished as a magistrate : to that degree, that whenever I assumed a publick character, and took my seat in the most conspicuous place for administration of justice ; as soon as their bashful youth saw me, struck with my presence, they immediately withdrew and hid themselves : and the aged, in the most respectful and dutiful manner, rose from their seats and paid me reverence.

9. The princes restrained talking, and laid their hand on their mouth.

Persons of authority and exalted dignity, when they understood that I was preparing to speak, broke off in the midst of their discourses, and imposed upon themselves profound silence.

10. The nobles held their peace, and their tongue cleaved to the roof of their mouth.

Not only men of rank and quality, but orators and the most eloquent speakers, as soon as they heard my commanding voice, were silent, full of expectation, and all attention.

11. When the ear heard me, then it blessed me ; and when the eye saw me, it gave witness to me.

A visible general expectancy, raised to the highest pitch, appeared moreover gratified ;

Chappelow derives *negidim*, rendered *nobles*, rather than from *neged*, *ante*, from *bigged expofuit enarravit* ; called so from their being *chief and excellent speakers*. Prov. viii. 6.

Schultens interprets, men of superior authority and wisdom compressed or restrained their voice, as over-awed and boredown.

SECT. 42. tified ; and my discourse to  
 give an entire satisfaction :  
 Job. xxix. moreover, it gained fresh ap-  
 11. plause, and the strongest tes-  
 timonies of esteem and ve-  
 eneration.

- 12 So long as people's com-  
 mon understanding, and na-  
 tural sense of the obvious dif-  
 ference betwixt right and  
 wrong remained, a reputation  
 for the highest true merit was  
 unavoidable ; because all my  
 proceedings were founded in  
 justice and the strictest equity.  
 I never failed to rescue the  
 complaining humble poor,  
 from the most powerful hands  
 of his proud oppressor. I pro-  
 tected and defended the in-  
 jured helpless orphan ; and  
 relieved the *man*, whoever he  
 was, that I found had been  
 dealt treacherously with, or  
 happening to be destitute and  
 friendless, was distressed.

- 13 I received his most grateful  
 acknowledgments and accla-  
 mations of praise, who was  
 reduced to the last extremity,  
 for readily interposing between  
 him and destruction : and the  
 desolate widow's mournful  
 heart I enlarged, and filled  
 with consolation, gladness and  
 transport.

12. Because I de-  
 livered the poor that  
 cried, and the father-  
 less, and *him that had*  
 none to help him.

13. The blessing of  
 him that was ready  
 to perish came upon  
 me : and I caused  
 the widow's heart to  
 sing for joy.

I honour-



14.<sup>2</sup> I put on righteousness, & it clothed me : my judgment was as a robe and diadem.

I honourably distinguished the important office of magistracy, with the most shining ornaments of an unbiassed integrity, and conscientious discharge of duty : the rectitude of my judgment and sentences, according to the certain merit of cases, and without the least respect of persons, were my peculiar ensigns, gorgeous robe, and royal diadem.

Sacr. 42.

Job xix. 14.

15. I was eyes to the blind, and feet was I to the lame.

As the justness of a man's cause was argument sufficient with me, to espouse his interest, and see right done him ; so was the misery of any one's condition a title and undisputed claim to my charity :

<sup>2</sup> This is equally beautiful in the manner of expression, as it was excellent in the character. Others might value themselves, and be admired in the world, for their splendid attire, the distinguished vest, and the brilliant diadem, vitta or tiara : what he appeared in was justice and judgment, according to original simplicity, and the exactest rules of wisdom and integrity. The author of the following lines seems to have had in view this excellent passage.

——— I long have known your bounty.  
[My very being yours.] Let it extend  
In doing acts of charity, compassion,  
And universal love. Open the gates  
Of liberty to wretches, lost in dungeons ;  
Relieve the oppressed, assert the orphan's right,  
And teach the widow's heart to sing for joy :  
With bounty guide the partial hand of fortune,  
And make the virtuous happy.

SECT. 42. rity : to the melancholy bewildered state of blindness and darkness, I administred all the guidance, comfort, and cheering light in my power : and to the unfortunate one of infirmity and crippled lameness, I gave proper support and assistance.

Job xxix.  
15.

16 I was truly the poor, afflicted, and necessitous man's friend and father, for protection and all the offices of an active charity, and chearful ready hospitality : let him be who he would, whether my own countryman or a foreigner that was aggrieved, he had easy access to me : and where affairs were in themselves intricate and perplexed, or material circumstances were industriously concealed, I acquainted myself thoroughly with them, before I came to a final determination.

17 However opulent or mighty the person, I never suffered his injustice and violence to pass with impunity : I succoured and speedily delivered the

16. I was a father to the poor : and the cause *which* I knew not, I searched out.

17. <sup>a</sup> And I brake the jaws of the wicked, and pluckt the spoil out of his teeth.

<sup>a</sup> This image seems plainly to be taken from rural life ; and the conduct of herdsmen or shepherds, respecting some wild beast that had seized, and was carrying away a kid or lamb. . In such danger from lawless power and rapine were some whom *Job* relieved.

the innocent, and used the ri-  
gour of the law upon the bold  
aggressor.

Job xxxiv  
18.

18. Then I said, I  
shall die in my nest :  
and I shall multiply  
my days as the sand.

Thus exalted, beloved, re-  
vered, I concluded, that I  
should one day, without tu-  
mult, sorrow, loss, or disease,  
leave the world in my own  
comfortable habitation, with  
all my relatives and friends  
about me. And, previous to  
this, I pleased myself with the  
agreeable prospect of many  
future seasons, a venerable old  
age, or a long and happy  
life.

19. My root was  
spread out by the wa-  
ters : and the dew  
lay all night upon  
my branch.

As a tree commonly flou-  
rishes, whose roots are plen-  
tifully moistened from refresh-  
ing springs or currents, and  
on whose spreading branches  
the evening dews shed their

<sup>b</sup> The *Vulg. Lat.* renders, *ca-chol sicut palma*. Some understand it of the *eagle*, and others of the *phœnix* : which is fabulously reported to live 500 years, and to expire in a funeral pile, of its own preparing, with frankincense, myrrh, and other aromatics ; from which arises another *phœnix*. But some interpret the story of this *Arabian* bird to be emblematick, and to contain a prophecy of the final conflagration, with the new heavens and new earth to spring from the ruins. *Mudge* remarks, that by *his nest* he probably intends those of *his nest*, his sons and family : and adds, perhaps by the multiplication of days as the sand, as it here comes after his death, and it seems too much for the life of one man, he means the long continuance of his family after him.

kindest influences ; so did all desirable circumstances concur to render my person, family, and fortunes, prosperous and improving to the utmost of my wishes.

20 I was established and independent as to earthly possessions : and as to secular dignity, so far from any visible declension, I was rising to, indeed stood at the head of the community : and my influence and authority absolute and uncontrollable.

21 In matters of the greatest consequence I was always consulted : nothing could be determined before I declared my sentiments, wherein all parties entirely acquiesced, without ever pretending to dispute or contradict them.

22 That argument which I had handled was reckoned to be

20. My glory was fresh in me, and my bow was renewed in my hand.

21. Unto me men gave ear, and waited and kept silence at my counsel.

22. After my words they spake not again, and

\* By the state of the weapons men commonly used, is expressed in the oriental idiom, the condition as to strength or weakness, prosperity or adversity of the person who used them. Thus *Jacob*, concerning his son *Joseph*, *Gen. xlix. 23, 24.* And the *Arabs* say, *his spear is hard*, i. e. he is honourable : *his spear is flaccid or limber*, i. e. he is ignoble : *his bow is well-strung*, i. e. he is in authority, or he is a man of courage, and will stand his ground : *his bow is unbent or broken*, i. e. he is out of power — destitute of courage, or reduced to poverty.

and my speech<sup>d</sup> dropped upon them.

be thoroughly exhausted; none attempted to resume or further enlarge on it: they appeared fully informed, and perfectly satisfied with my discourse; as the tender herb is refreshed with the trickling dew, or the mowed grass with the descending gentle rain.

SECT. 42.  
Job xxix.  
22.

23. And they waited for me as for the rain, and they opened their mouth wide as for the latter rain.

They were intent and eager for my sentences: in real visible pain, and with open mouths, they listened till I had pronounced them. The careful husbandman in a drouthy season, never looked up to heaven with more longing eyes to see the clouds thicken, and the plenteous showers fall on his parched soil, or sickly corn.

24. <sup>e</sup> If I laughed on them, they believed

In my seasons, and expressions of greater familiarity and

<sup>d</sup> A similar passage occurs *Deut. xxxii. 2*, agreeable to which, *Schultens* observes, is the *Arabic* idiom, *I was desirous of being watered by showers and dew*, i. e. of being well instructed: *how plenteous is thy shower!* i. e. how does thy eloquence flow! And *John vii. 38*, *he that believeth on me — out of his belly shall flow rivers of living water.*

The former rain, which the *Hebrews* stile *joreh*, or *moreh*, is supposed to fall in autumn, after seed time, when the grain was just lodged in the ground. — The latter, which they called *malkosh*, in spring time, a little before harvest, to feed and ripen it to maturity for harvest. Vid. *Michælis* in loc.

<sup>e</sup> *Bochart* understands, *those things which we especially wish for, when they come to pass, for joy we can scarce believe are*

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SECT. 42. and unreserved freedom, they  
 { believed something to be al-  
 Job xxix. ways contained, of grave in-  
 24. struction and real solidity :  
 and never, for my condescen-  
 sions and innocent pleasantries,  
 at all remitted or abated of  
 their duty, obedience, and  
 profound reverence.

ed it not : and the  
 light of my counte-  
 nance they cast not  
 down.

25 Being thus vested with a  
 plenary authority, I prescribed  
 laws for regulating their man-  
 ners, interests, and proper-  
 ties : as guards do their prince,  
 or an army their general, they  
 acknowledged me as their chief  
 and leader. From me as the  
 fountain of right and equity,  
 grievances of all kinds were in  
 due course redressed : the in-  
 jured, oppressed, and discon-  
 solate, were relieved from their  
 wrongs, burdens, and sorrows.

75. <sup>f</sup> I chose out  
 their way, and sat  
 chief ; and dwelt as  
 a king in the army,  
 as one that comfort-  
 eth the mourners

*come to pass.* Hieroz. i. 148. And Mudge — יָמִינִי, as  
 ch. xxxix. 24, viz. *that of standing firm on their legs.* They  
 would not know what to do with themselves ; and the joy  
 which they received from the smiles of my countenance, they  
 would keep I know not how long.

<sup>f</sup> *Schultens* interprets, *went before them as a light to lead*  
*them to virtue, piety, and all religion :* and supposes *Job* to  
 have been a divine instructor, and prophet. *Chappelow*, a  
 monarch or king. And Mudge — *should I chuse to go abroad*  
*with them,* I should pitch my tent, as an Arab chief or  
 king, amidst a party of *hussars* and plunderers, when he is  
 leading them to waste or plunder the fruitful plains.

*The End of the First Volume.*